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A GRAMMAR OF THE PERSIAN LANGUAGE

PART I. ACCIDENCE

BY THE LATE

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PART II. SYNTAX

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PREFACE

لَهُ الْكَمَدُ وَالْمِنَّةُ

By the kind permission of Mrs. Platts, I have been enabled to prepare this new Edition of the late Mr. Platts's *Persian Grammar*.

In carrying out this work, it has been my object to make as few changes as possible in the arrangement, and to depart as little as was consistent with what experience has shown to be necessary from the original scheme of the late author.

In the following directions only has any considerable change been introduced. The paragraphs dealing with the Classification of the Persian Verb (§ 73 to § 89 inclusive of the former Edition) have, in this Edition, been relegated to an Appendix, their place being taken in the text by a system of classification deemed more suitable to the initial requirements of students.

Section III, on the Formation of Compound Words, has been entirely recast, as it was felt that the Classification therein adopted was capable of improvement, and that the changes now made both in Classification and Nomenclature would not only prove advantageous from every point of view but were such as Mr. Platts would have approved.

A fifth section has been added, dealing briefly with Prosody; this important subject having been entirely omitted from the earlier Edition. It is hoped that this will add to the value of the book.

In the portion of the book which treats of Arabic Grammar I have recast the paragraphs dealing with the Formation and Signification of the Derived Forms of the Arabic Conjugations.

In view of the probable intention of the late Mr. Platts to write a second part embodying the Syntax, it was hoped that he might have left some portion at least of such a work in Manuscript. Had such been the case it would have been a pleasurable task for me to continue the work upon the lines laid down by him. Careful search and inquiry, however, failed to elicit any information as to his intended scheme, and, in the absence of any notes of his, I have

felt at liberty to follow my own inclinations in the preparation of the portion of this work which deals with the Syntax of Persian.

The Series of Parallel Grammars by Mr. E. A. Sonnenschein seemed to me to be by far the most suitable model upon which to frame a Syntax of Persian, and a request made by me to that gentleman for permission to adopt his system in the execution of my task having met with a most courteous reception, I have made full, and, I hope, good use of the permission so graciously accorded me. I desire to tender my cordial thanks to him and to the publishers, Messrs. Swan Sonnenschein & Co., for allowing me to extend to Persian the system of treatment so ably and successfully inaugurated by them in the case of Greek and Latin.

The want of a systematic Syntax of Persian must have been long felt by others as it has by myself. For some reason no European scholar has hitherto attempted to systematise the syntactical structure of the Persian language, with the result that Persian has not met with the consideration it deserves as a medium for the expression of thought, and has been treated as though it were a mere vernacular with little or no claim to literary form or structural elegance. It is hoped that the present work may tend in some degree to remove that misconception, and to encourage the more critical study which the language so richly deserves.

My thanks are due to Professor Margoliouth of this University for his kindness in reading the portion of the *Grammar* treating of the Derived Conjugations of the Arabic Verb. Also to my old and valued master and friend Shamsu-l-'Ulamā Shaikh Maḥmūd Gilānī, a former colleague on the Board of Examiners, Calcutta, as also to his successor Shamsu-l-'Ulamā Shaikh Kāzīm Shīrāzī, for various helpful suggestions and criticisms.

In conclusion I desire to express my cordial thanks to the Delegates of the Clarendon Press for publishing this work, and for the extreme care and accuracy with which they have produced it.

GEORGE RANKING.

OXFORD,
July, 1911.

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 The Verb.

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PERSIAN GRAMMAR

NAMES OF LETTERS	UNCONNECTED FORM	TRANSLITERATION	CONNECTED FORMS			EXEMPLIFICATIONS			NUMERICAL VALUE
			WITH A FOLLOWING LETTER	WITH A PRECEDING LETTER	WITH BOTH	WITH A FOLLOWING LETTER	WITH A PRECEDING LETTER	WITH BOTH	
الف	ا	ā	ا	ا	ا	باد	با	با	1
بی	ب	b	ب	ب	ب	بند	بند	بند	2
پا	پ	p	پ	پ	پ	پدر	پدر	پدر	[2]
پی	ت	t	ت	ت	ت	تور	تور	تور	400
تا	ث	s	ث	ث	ث	تور	تور	تور	500
تی	ج	j	ج	ج	ج	چتر	چتر	چتر	3
تھی	چ	ch	چ	چ	چ	چتر	چتر	چتر	[3]
چی	ح	h	ح	ح	ح	چتر	چتر	چتر	8
چا	خ	kh	خ	خ	خ	چتر	چتر	چتر	600
چا	د	d	د	د	د	چتر	چتر	چتر	4
خا	ذ	z	ذ	ذ	ذ	چتر	چتر	چتر	700
خا	ر	r	ر	ر	ر	چتر	چتر	چتر	200
خا	ز	z	ز	ز	ز	چتر	چتر	چتر	7
خا	ژ	zh	ژ	ژ	ژ	چتر	چتر	چتر	[7]
سی	س	s	س	س	س	چتر	چتر	چتر	60
شین	ش	sh	ش	ش	ش	چتر	چتر	چتر	300
صا	ص	ṣ	ص	ص	ص	چتر	چتر	چتر	90
صا	ض	ẓ	ض	ض	ض	چتر	چتر	چتر	800
طا	ط	t	ط	ط	ط	چتر	چتر	چتر	9
طا	ظ	ẓ	ظ	ظ	ظ	چتر	چتر	چتر	900

SECTION I

I. THE LETTERS AS CONSONANTS

§ 1. The alphabet of modern Persian consists of *thirty-two* letters, and the character in which these are written is the Arabic. Previous to the conquest of Persia by the Arabs, the Persian alphabet consisted of *twenty-four* letters, and the character used was the Pehlevī.¹ But after the Arab conquest, when the Persians came under the religion of Islām, they practically adopted the whole Arabic vocabulary, and, at the same time, the Arabic alphabet and characters. Thus eight more letters—letters peculiarly Arabic—were added to the original alphabet. Moreover, as four of the old Persian letters were unknown to the Arabic, a modified form of the Arabic character for the letter of the corresponding class was, in each case, given to these. The thirty-two letters so obtained are all considered as consonants, and are written and read from right to left. Several of them assume different forms, according to their position in the formation of a word or a combined group, as may be seen in the preceding Table, in which the letters peculiarly Persian are marked with an asterisk, and those peculiarly Arabic, with an obelisk.

PRONUNCIATION OF THE LETTERS

§ 2. The correct pronunciation of some of the letters, as, for example, ح, ع, and ق, it is very difficult for a European to acquire. Most of them, however, are sufficiently represented by the corresponding English characters, and the following hints will enable the learner to approximate to the sounds of those that are difficult.

‖ *alif*, or *hamza* (as it is commonly called, to distinguish it from the *alif* of prolongation, § 6, *Rem. a*), is the *spiritus lenis*. At the beginning

¹ Modern Persian is the language of Persia under Islām. Pehlevī was the language of Persia under the Sassanides, and is the direct parent of Persian. Old Persian was the language of Persia under the Achemenides—the language in which the inscriptions of the monarchs of that dynasty were written; the character used was the *cuneiform*. The sister-language of the Old Persian was the Median, or (as it is commonly, though incorrectly, called) Zend. *Pehlevī* is a relative noun from *pahlav* = *parthava* (i. e. *pehlevī* = *parthaviya*), and means ‘the language of the Parthava or Parthians’.

of a word or syllable it must necessarily be a consonant, and be accompanied by one of the short vowels. In Arabic, this *alif* is, except in a few instances, written with the mark ء (called *hamza*) over it, e.g. أ. The Persians drop this mark (ء) at the beginning of a word, but generally retain it when it occurs at the beginning of a syllable in the middle of an Arabic word, e.g. تَامَل ta-am-mul. As a matter of fact the Persians use this ء simply as a prop to support the short vowel which accompanies it, and it is only when it occurs in the middle of a word, immediately preceded by a short vowel, that any effort of the throat in its pronunciation takes place, and, even then, the effort is so slight that it amounts to little more than a hiatus between the two short vowels.

ب *b* and پ *p* are exactly our *b* and *p*.

ت *t* is the Italian dental; softer than our *t*.

ث *s* is pronounced by the Arabs like the Greek θ , or our *th* in *thin*; but the Persians pronounce it with a very slight lisp; in other words, they make hardly any distinction between it and س. The word مشنوی is, by them, pronounced more like *masnavi* than *mathnavi*.

ج *j* corresponds to the English *j* in *jewel*.

چ *ch* has the sound of our *ch* in *church*.

ح *h* is a very sharp but smooth guttural aspirate, stronger than *s*, but not quite so rough as خ, though closely approximating to the sound of that letter.

خ *kh*, has the sound of *ch* in the Scotch word *loch*.

د *d*, is the Italian dental, softer than our *d*. In poetry, however, د, in words purely Persian, has the sound of the Italian dental only when it is initial, or is preceded by a quiescent letter (excepting the long vowels \bar{a} , \bar{u} , \bar{v}), as بند *band*, برد *burd*, and the like.

ذ *z* is pronounced like *z*, or the English *z*, but with a slight lisp.

ر *r* is a distinctly articulated lingual *r*, pronounced as the Scotch pronounce it, not slurred over as in ordinary English.

ز *z* is the English *z*.

ژ *zh* is pronounced like the *j* of the Fr. *jour*, or our *z* in *azure*.

س *s* is the English *s* in *sing*, *sit*.

ش *sh* has the sound of our *sh* in *shine*, *bush*.

ص *s* is, in Arabic, a strongly articulated *s*, somewhat like our *ss* in *hiss*. At the commencement of a word it is accompanied by a faint *u*-sound.

ض *z* is, in Arabic, an aspirated *d*, pronounced somewhat like our *th* in *this*; but in the Persian it has a slightly heavier sound than *j* *z*.

ط *t* is pronounced in Persian more like ت *t* than in Arabic, in which language it is a strongly articulated palatal *t*.

ظ *ẓ*, in Persian, has the sound of *z*; in Arabic, it is a strongly articulated palatal *z*.

ع *ʿ*, in Arabic, is a strong guttural. It is described as produced by a smart compression of the upper part of the windpipe and forcible emission of the breath. The Persians, however, make scarcely any distinction between it and the consonant *ʿ alif*. It is simply pronounced with a slight trill; e.g. بَعْدَ *ba-ʿad*; and when it begins a syllable in the middle of a word, there is (as in the case of *ʿ alif*) a very perceptible pause and effort of the throat in the enunciation; e.g. سَاعَتِ *sā-ʿat*, دَفْعَهُ *daf-ʿa*, قَالَتْ *qal-ʿa*. The ع, like ʿ, takes its sound from the short vowel which accompanies it, and is represented by 'a', 'i', 'u', &c.

غ *gh* is a strongly guttural *g*. Its sound like that of ع must be learned by the ear. It is impossible to describe the sound, or to represent it to the eye by any combination of English letters. It is conventionally transliterated *gh*, e.g. بَاغٍ *bāgh*, چَرَاغٍ *chirāgh*. In a few words غ is interchangeable with ق, e.g. آغَا or آغَا *āghā* or *āqā*.

ق *q* is a strong guttural *k*-sound. The name of the letter itself may be compared to the 'caw' of a crow. In a few words it is interchangeable with غ, while in some words it is pronounced like گ, e.g. قِرْبَانٍ *qurbān*. It is conventionally transliterated by *q*.

ك *k* is the English *k*. When it is written ك, the mark ʿ serves to distinguish it from ل *l*. In the form ك that mark is superfluous.

گ *g* is the English *g* hard, as in *go*, *give*.

ل *l* and م *m* are exactly our *l* and *m*.

ن *n* is, generally speaking, our *n*; but when it is quiescent (i.e. marked with *sukūn*, § 9), and immediately followed by a labial (ب *b*, پ *p*, ف *f*), it has the sound of *m*, e.g. دُنب *dumb* (also دُم), 'tail'; سُنْب *sumb* (also سُم) 'hoof'; گُنبَد *gumbad* 'dome, cupola'. In the termination ان of the plural, and in the demonstrative pronouns این *īn* and آن *ān*, as well as in a few other words ending in ان *ān*, the *nūn* has a nasal sound. This nasal *n* is termed نُونٌ غُنَّةٌ *nūn-i-ghunna*.

و *v*. In Persian the pronunciation of this consonant lies somewhere between *v* and *w*; but inclines more to *v*.

ه *h*, initial, medial, or final (especially after a long vowel), is an aspirate like our *h* in *hand*, *him*. But at the end of a word, when preceded by the short vowel *fatha* (§ 5, a), it is simply a prop for that vowel and is not sounded; e.g. بَانْدَه *banda* 'slave'; دَانَه *dāna* 'grain' (in the transliteration of which the final silent *h* does not appear). So also after the vowel *kasra* (§ 5, b), in the words كِه *ki*, چِه *chi*. The

silent ح h is called هَایِ مُخْتَفِی 'the obscure or imperceptible h '. In such words, however, as رَی *rah* 'road', شِه *shah* 'king', مِه *mah* 'moon' (which are contractions—occurring in poetry and in compounds—of رَاه *rāh*, شَاه *shāh*, مَاه *māh*), and the word دَهِ *dah* 'ten' and the compounds formed with it, the final ح is sounded, and is known as هَایِ ظَاهِر 'the evident h '.

Note, that the h which is sounded is a *radical* letter; whereas the silent h is, in the case of purely Persian words, simply an *orthographical sign*, employed as an artifice in order to preserve the short vowel which moves the preceding consonant, which vowel would otherwise disappear; since the final letter of every Persian word must be quiescent, that is vowel-less.

Note. The termination ح — is derived from two sources. In native words it represents the Phl. suffix *-ak* (O.P. *-aka*), the k of which is dropped in Persian, and the sign \blacksquare substituted, for the reason stated above; thus Phl. *bandak* 'slave' (O.P. *bandaka*) becomes in Persian بندَه *banda*. In words received from the Arabic, ح — a stands for the feminine termination ة — *at* of that language, by change of ت t to ح h (silent), or, in other words, by the adoption of the pausal form ح — of the Arabic; e.g. مَلِکَه *malika* 'princess; queen' (for Ar. مَلِکَة , fem. of مَلِک); عَاقِلَه *āqila* 'intelligent' for Ar. عَاقِلَة , fem. of عَاقِل); مُرَاسَلَه *murāsala* 'correspondence' (for Ar. مُرَاسَلَة).

Rem. When هَ — (*hā-tā*) is affixed to masculine nouns to form the feminines, the هَ is invariably changed to \blacksquare h (silent) in Persian. In other cases, the Ar. هَ is changed, sometimes to \blacksquare and sometimes to ت t , both of which letters it is held to represent as its name *hā-tā* implies; e.g. رَاحِمَت *rahmat* (for Ar. رَحْمَة) 'mercy'; حُکُومَت *hukūmat* 'judicial authority' (for Ar. حَکُومَة). Many words have both forms; e.g. مُرَاسَلَه *murāsala*, and مُرَاسَلَت *murāsalat*. In a few words the Ar. هَ remains unaltered, e.g. صَلَاة *ṣalāt* 'prayer; benediction'.

ی y , consonantal, is the English y in *yes, you*.

CONJUNCT CONSONANTS

§ 3, *a*. Conjuncts do not exist in Persian. If these occur in words received from the parent language or from other sources, they are resolved by prefixing a prosthetic vowel to them and making the first consonant quiescent; or by inserting a short vowel between the two consonants (*v.* § 15, 2°); e.g. primitive *sta-* is changed to *ista-*, or *sita-*; prim. *stūn*, to *ustūn* or *sutūn*; prim. *ushtr-*, to *ushtur*; prim. *frā-*, to *farā-*; prim. *gri-*, to *giri-*; prim. *frōt*, to *furōd*; and so on.

b. Conjunct **خ**. The letter **خ** in conjunction with **و** (**خو**) occurs at the beginning of some Persian words, most of them words of common occurrence; but **خو** is regarded by Persians as a simple sound, the **و** being neglected in pronunciation; e.g. **خود** *khud* or *khad* 'self' (pronounced **خ** though written **خُد** or **خَد**, the latter, however, only in poetry or rhyming prose); **خوش** *khush* or *khash* 'happy'; **خوردن** *khurdan* 'to eat'; **خواستن** *khāstan* 'to wish' (not to be confounded with **خاستن** *khāstan* 'to rise'); **خوان** *khān* 'table' (but **خان** *khān* 'prince'); **خواهر** *khāhar* 'sister'; **خویش** *khūsh* (archaic *khēsh*) 'one's own'; **خوی** *khai* 'sweat'. **خو** in such words is originally a conjunct, appearing in Phl. as **خ** *hv*; and in Zend as *hva* (S. *swa*); e.g. **خود** = Phl. *hvat* = Z. *hvato-* (S. *swa-tas*). Persian grammarians appear to have lost cognizance of this fact. They regard the **خ** and **و** as separate and independent letters and term the **و** — **واو اشمام صمه** *vāv-i-ishmām-i-ṣamma* 'the *vāv* that has a soupçon of *ṣamma*', or according to some grammarians **واو معدوله** *vāv-i-ma'dūla* 'the deflected or removed *vāv*', which latter term is, however, more correctly given to the **و** of the words **دو**, **تو**, and **چو**. This letter is to be omitted in transliteration except in the last-mentioned words in which it appears as *u*, e.g. *du*, *tu*, and *chu*.

INTERCHANGEABLE LETTERS

§ 4. The interchangeable letters noticed by native grammarians and recorded in the lexicons are for the most part exemplified by words which belong rather to the different dialects from which the literary language derives many of its words than to the literary language itself. The fact is, that the literary language generally adopts one of those various dialectic forms as the classical type. Still double forms are by no means rare. It is sufficient to notice here such letters as are most commonly interchanged; e.g.

- نوشتن, نِشتن ; وا, با ; آو, آب . e.g. ; وب
 سفید, سپید ; اسب, اسپ . ; ف ب پ
 کدخدا, کتخدا ; زردشت, زرتشت . ; د ت
 میژة, میزة, میچه, میچه . the diminutive suffixes ; ژ ز چ ج
 کاشی, کاجی ; پیشکم, پچکم . ; ش چ
 ستیغ, ستيغ ; هُجیر, حَجیر . (h is frequently hardened to kh). ; غ ه خ
 کاج, کاج ; کاش . ; ج ش
 وش, فش ; وام, فام . ; و ف

گ ک ; e.g. بابگان, بابك .
 گ غ ; ,, غلوه, گلوه .
 ه ه ا ; ,, هيج, ايچ .

Note, that in many words which, in the primitive form, have **l** for the initial letter, modern Persian substitutes the aspirate **h** for **l**. In some words both forms exist side by side, as shown above.

Rem. Arabicized forms of Persian words are common in Persian. The principal changes of letters which such words present are as follows:—

پ	is changed to	ف	; e.g.	فيل	for	پيل	;	فيروزه	for	پيروزه	.	
ت	,,	ط	;	,,	طلا	,,	تله	;	طابق	,,	تابه	
چ	,,	ص	;	,,	صين	,,	چين	;	صليب	;	چليب	
س	,,	ص	;	,,	صد	,,	سد	;	شصت	;	شست	
ك, گ, or	}	ق	;	,,	{	ترياق	,	ترياك	,	دهقان	,	دهگان
ه (final)						فستق		,		پسته		,
گ	,,	ج	;	,,	جوهر	,,	گوهر	.				
ه	,,	ق or ج	;	,,	بيدق	,,	بياده	;	ديباچ	;	ديباه	

To the above may perhaps be added the word **سراج**; although this is generally regarded as a pure Arabic word; e.g.

سراج 'lamp', for چراغ (orig. چراگ).

II. THE VOWELS, DIPHTHONGS, AND OTHER ORTHOGRAPHICAL SIGNS

a) THE VOWELS AND DIPHTHONGS

§ 5. **Short Vowels.** The following signs are used to express the short vowels, the first and third being written *after and over*, and the second *after and under*, the consonant which is to be rendered movent:—

a. — *fatha* (فَتْحَة) or *zabar* (زَبَر). The sound of this vowel cannot be accurately represented by any English vowel. It is intermediate between the *u* in *bud*, and *e* in *bed*.

N.B. It never has the sound of *a* in *cap*, though it is represented conventionally by *a*, a fact which is apt to lead a learner astray.

b. — *kasra* (كَسْرَة) or *zār* (زَيْر) has two sounds; in most words that of *i* in *pin*, but in some words that of **h** in *revel*; e.g. دل *dil* 'heart'; ده *dih* 'village'; به *bih* 'good'.

c. — *ẓamma* (ضَمَّة) or *pīsh* (پیش) is sounded like *u* in *pull*; e.g. پُل *pul* ‘a bridge’; بُلْبُل *bulbul* ‘a nightingale’.

N.B. The archaic sounds of ی and و, namely like *u* in *mason* and *o* in *mole*, are never heard now, and are called مَجْهُول ‘unknown’ as opposed to the مَعْرُوف ‘known’ sounds given above.

An initial vowel or diphthong must in writing be supported by *alif hamza* (ا *alif*, § 2); e.g. آست *ast* ‘is’, اَنْدَر *andar* ‘in’, اِنْكَار *inkār* ‘denial’, اُسْتُر *ushtur* ‘camel’, اِن *in* ‘this’, اُو *ū* ‘he’.

Rem. *Fatha*, *kasra*, *ẓamma* are the Arabic names for the short vowel-marks; *zabar*, *zīr*, and *pīsh*, the Persian names. Both are commonly used. Collectively, they are termed اعراب *‘irāb* ‘vowel-points’, or حَرَكَات *ḥarakāt* ‘motions’ (plur. of حَرَكَة *ḥarakat*); and a consonant which is accompanied by one of them is said to be مَتَحَرِّك *mutaḥarrik* ‘movent’. Marked with *fatha*, a consonant is termed مَفْتُوح *maftūḥ*; with *kasra*, مَكْسُور *maksūr*; with *ẓamma*, مَظْمُوم *mazmūm*.

§ 6. Long Vowels. (a) The long vowels are indicated by placing the marks of the short vowels before the letters ا, و, and ی, thus:—
 َـ ā, e.g. بَاد *bād*; ā having the sound of our *a* in *ball*, or of *a* in *bār*.
 ُـ ū, e.g. بُود *būd*; ū „ „ *u* in *rule*, or *oo* in *pool*.
 ِـ ī, e.g. بِيد *bīd*; ī „ „ *i* in *police* or *ee* in *peel*.

(b) In the last generation, ā was generally sounded like our *a* in *ball*; but though still so sounded in parts of Persia (and especially in the Kāshān dialect), it is now becoming very common to give it the sound of our *a* in *bar*, as it had in Persia in olden times, and has, even now, in the Persian of India.¹ As regards the combinations ِـ and ُـ, it may be observed that, in the language of the past, they indicated the diphthongs ē and ō, as well as the long vowels ī and ū; just as they do at the present day in the archaic Persian of India. This distinction, however, has long been abandoned in Persia. It is now only met with in the writings of the older poets, and is noticeable in that an ē (as in شِير *shēr* ‘lion’, or مَرْدِي *mardē* ‘a man’) cannot rhyme with ī (as in شِير *shīr* ‘milk’, or مَرْدِي *mardī* ‘manliness’); or ō (as in رَوِي *rōy* ‘metal’) with ū (as in رَوِي *rūy*

¹ From the introduction to ‘The Vazīr of Lanḡurān’, we learn that ‘in the district of Fārs all ā’s become ū’. Thus, instead of *mī-dānīd* ‘do you know’ they say *mī-dānūd*. And certain words all over Persia are pronounced after this fashion. Such are نان *nān* ‘bread’, and آن *ān* ‘that’. همان *hamān* for *hamān* is another example of this. The same change of ā to ū occurs in the verbs, v. § 78.

'face'). The sounds of \bar{i} , \bar{u} are termed مَعْرُوف *ma'rūf* 'known', and those of \bar{e} , \bar{o} , مَجْهُول *majhūl* 'unknown' (i.e. to the Arabic).

(c) In the words تُو 'thou', دُو 'two', حُو 'like', هُو 'like as' or 'even as' (which are pronounced *tu*, *du*, *chu*, *ham-chu*, and not *tū*, &c.), the و is not 'a letter of prolongation', but simply an *orthographical sign*, similar to the silent ة in such words as بَنْدَة *banda*. As no word in the language can end in any but a quiescent letter (i.e. either a vowel-less consonant, or a letter of prolongation), it would be inadmissible to write تٌ, دٌ, &c.; hence the necessity for the use of the و, to preserve the short vowel *u*. See § 3, b, *vāv-i-mā'dūla*.

Rem. a. When ا, و, and ی are employed to form the long vowels, they are called حُرُوفِ مَد *hurūf-i-madd* 'letters of prolongation', because they have the effect of lengthening the preceding short vowels; and also حُرُوفِ إِشْبَاع *hurūf-i-ishbā* 'the letters added to give fullness of sound' (to the preceding homogeneous short vowels). ا, و, and ی correspond to *fatha*, *kasra*, and *zamma* respectively; hence ا is called 'the sister of *fatha*' (أُخْتِ فَتْحَةٍ *ukht-i-fatḥa*), و 'the sister of *zamma*' (أُخْتِ زَمَّةٍ *ukht-i-zamma*), and ی 'the sister of *kasra*'.

Rem. b. The ا of prolongation is omitted in some Arabic words; but the omission is indicated by the preceding *fatha* being written perpendicularly; e.g. رَحْمٰن *rahmān* (for رَحْمَان) 'very merciful'; هٰذَا *hāzā* (for هَاذَا) 'that'. The perpendicular *fatha* represents a small *alif*. In a few Arabic words the perpendicular *fatha* is followed by و or ی: in such cases these letters are sounded like the *alif* of prolongation; e.g. صَلٰوة *ṣalat* 'prayer', اَوْلِيٰئِتر (or اَوْلِيٰتِتر) *aulā-tar* 'better'.

Rem. c. Imāla. The vowel \bar{a} of Arabic words is frequently changed in Persian into \bar{i} (\bar{e}); e.g. اِيْمٰن *aiman*, *īman* (archaic *ēmin*) for اِيْمٰن *āmin*; لِيْكِن *līkin* (archaic *lēkin*), for لٰكِن *lākin*; and the names of the letters بِي *bē*, تِي *tē*, &c., for the Ar. بَا *bā*, تَا *tā*, &c. Moreover, in poetry, we find for the sake of the rhyme, عِيْتِب *atīb* (archaic *atēb*), كِيْتِب *kitīb* (*kitēb*), رَكِيْب *rakīb* (*rakēb*), حِيْسِب *hisīb* (*hisēb*), حَجِيْب *hajīb* (*hajēb*), and many more, instead of عِيْتَاب *itāb*, كِيْتَاب *kitāb*, &c. This change is called اِمَالَة *imāla* 'the inclination of the sound of \bar{a} towards that of \bar{i} (\bar{e})'.

§ 7. *Diphthongs.* The vowel *fatha* before و and ی forms the diphthongs اَو *au* and اِي *ai*, which in former days (as in India at the present time) had—the former the sound of our *ou* in *house*, and the latter, that of our *ai* in *aisle*, or our *y* in *lyre*; but the Persians of the present day sound اَو like $\bar{o}\bar{u}$, and اِي like $\bar{a}\bar{i}$, $\bar{e}\bar{i}$; e.g. رَو *rau* or *rou* 'go thou'; مَوْت *mouit* 'death'; مَي *mai* 'wine'; حَيْف *haiḥf* or *heif* 'pity; wrong'.

Rem. a. If و, be preceded by *kasra* and ی by *zamma*, the و and ی must be consonants, e. g. سِوَا *sivā*, مَيْسَرٌ *muyassar*.

Rem. b. In Arabic words, final ی after a *fatha* is pronounced like ا; e. g. عَلِيٌّ *'alā*, إِلَى *ilā*; and is called, like *alif* in the same position, *alif-i-maqṣūra* (الِفِ مَقْصُورَةٌ) 'the shortened *alif*'. It is so called because it is shortened in pronunciation when it comes in contact with an *alif conjunctionis* (الْوَصْلِ *alifu 'l-vaṣl*), or (so far as its use in Persian is concerned) the ا of the Ar. article ال *al*, e. g. عَلَى الْفَوْرِ *'ala 'l-fawr* 'on the instant, instantly'. This ی is sometimes (in India invariably) written عِل. The Persians have in numerous instances substituted ا for it, and now commonly change the final ی \bar{a} into عِ \bar{e} , e. g. دَعْوَى *da'vī* (for دَعْوَى *da'vā*). The long vowels \bar{a} , \bar{e} , \bar{u} , like the *alif-i-maqṣūra*, are shortened in pronunciation when immediately followed by the Arabic article (§ 13, β).

Rem. c. Native grammarians and lexicographers generally call the initial *spiritus lenis* (ا *alif*) of any Persian or Arabic word *alif-i-maqṣūra* 'short *alif*'.

§ 8. **Tanwīn.** The marks of the short vowels, when doubled, are generally pronounced with the addition of the sound η (represented in English by η), as $\bar{a}\eta$, $\bar{e}\eta$, $\bar{u}\eta$. This is called *tanwīn* (تَنْوِين) or 'nunation' (from the name of the letter *nūn*). It can only occur at the end of an Ar. word. *Tanwīn* of *fatha* takes an ا after all the consonants except \bar{s} t ; e. g. اِتِّفَاقًا *ittifāqan*, فَوْرًا *fawran*, دَفْعَةً *daf'atan* (but دَفْعَتًا *daf'atan*, if the \bar{s} is changed to ت; see *Rem.* after the letter \bar{s}); بِنْتٍ *bintin*; مَشَارًا *mushāran*. The ا after \bar{u} in no way affects the quantity of the vowel, which is always short. The Persians, however, have very generally dropped the sound of η and converted the ا into the *alif productionis*, e. g. هَالًا *hālā*, مَرْحَبًا *marḥabā*, &c. When \bar{u} precedes ی the *alif* is not written, e. g. هُدَى *hudā*.

Rem. *Tanwīn* of *zamma* and of *kasra* do not occur in Persian, except in occasional Arabic sentences. Words ending in *tanwīn* of *fatha* $\bar{a}\eta$ are common as adverbs.

b) OTHER ORTHOGRAPHICAL SIGNS

§ 9. **Sukūn.** a. The mark $\bar{}$, called سُكُونٌ *sukūn* 'rest', or جَزْمٌ *jazm* 'amputation', written over a consonant, indicates that it is the final consonant of a shut syllable, and serves, when another consonant follows, to separate the two; e. g. مَرْدُمْ *mardum*, قُرْبَانٌ *qurbān*, بُلْبُلٌ *bulbul*, قُرْآنٌ *qur-ān* (not *qu-rān*). The last letter of every Persian word is necessarily quiescent (except in construction); hence it is not marked with *sukūn*. It may further be remarked that two

consecutive quiescent consonants very often occur in pure Persian words, and sometimes three, if the first be ■ letter of prolongation (§ 6, *Rem. a*), e.g. پُشت *pusht*, دُست *dūst* (archaic *dōst*), بَست *bīst*.

β. The letters و and ی, when they form diphthongs with *fatḥa*, are marked with a *sukūn*, یَوْم *yaum*, بَیْت *bait*; but when they stand for letters of prolongation they do not take this sign, although they are regarded as quiescent; e.g. بَوْم *būm*, بَیْم *bīm*.

Rem. A consonant which has no following vowel is said to be *sākin* (سَاکِن) 'resting, or quiescent', or *zada* (زَدَہ) 'quiescent', e.g. حَرْفِ سَاکِن *ḥarf-i-sākin* 'a quiescent letter' (opposed to حَرْفِ مُتَحَرِّک *ḥarf-i-mutaḥarrik* 'a movent letter'). If two or more quiescent letters occur together in a word, the first alone is said to be *sākin*; the others are termed *mauqūf* (مَوْقُوف) 'supported', or 'dependent on'; e.g. in دُست *dūst*, the و is termed *sākin*; but the س and ت are said to be *mauqūf*.

§ 10. *Tashdīd*. a. A consonant that is to be doubled without the interposition of a vowel, is written only once, but marked with the sign — *tashdīd* (تَشْدِيد) or 'strengthening'; e.g. بَتَّر *battar*, زَرَرِن *zarrīn*, شَدَّت *shiddat*, تَصَّرَف *taṣarruf*. The first of the double letters ends one syllable and the second begins the following, as *shid-dat*, and each of them must be pronounced distinctly and with emphasis, or a slight pause on the first, as in *mid-day*, *pen-knife*, and not slurred over, as double letters usually are in English.

b. A final consonant being quiescent (*sākin*) in Persian, *tashdīd* in such a situation is useless, and is therefore usually discarded; e.g. حَق *ḥaq*, دُر *dur*, سِر *sir*, for Ar. حَقَّ *ḥaqq*, دُرٌّ *durru*. It may, however, be restored if the word is in the construct state; e.g. دُرٌّ دَرِيَا *durr-i-daryā* (also دُرِا دریا *dur-i-daryā*) 'the pearl of the ocean'. The dropping of the *tashdīd* is termed تَخْفِيف *takhfīf* 'lightening'.

Rem. The *tashdīd* is also frequently dropped in Persian in a number of other words; e.g. أَيَّام *ayām*, بِلَوْر *bilaur*, حَمَام *ḥamām*, خَاَصَة *khāṣa*, خَاَصِيَّت *khāṣiyat*, زَقُوم *zaqūm*, كَيْفِيَّت *kayfiyat*, مَشَاطَة *mashāṭa*, نَظَّارَة *naẓāra*, نِيَّت *niyat*, هَدِيَّة *hadya*, &c., for أَيَّام *ayyām*, بِلَوْر *bilaur*, حَمَام *ḥamām*, خَاَصَة *khāṣa*, خَاَصِيَّة *khāṣiyya*, زَقُوم *zaqūm*, كَيْفِيَّت *kayfiyyat*, مَشَاطَة *mashāṭat*, نِيَّت *niyyat*, هَدِيَّة *hadyat*, &c. On the other hand, letters in purely Persian words may sometimes receive *tashdīd* by poetical licence, e.g. حَمَم *ḥamme*, and صَر *ṣarre*, for حَم and سِر *ṣir*; كَجِّي *kajji* or كَزِّي *kazhzi* for كَجِي *kajī* or كَزِي *kazhī*; and it is occasionally added in Persian even to Ar. words, e.g. قُضَاة *quẓāṭ*, for قضاة *quṣāṭ* 'judges' (broken plural of قَاذِي *qāẓī*).

c. *Tashdīd* is either *essential* or *euphonic*. In Arabic words, *essential tashdīd* indicates a doubling upon which the signification of the word depends, as عَلَام *allām* 'very learned' (fr. عَلِيم *ālim* 'learned'); but in Persian words, a doubling that indicates a contraction; e.g. شَبْرَه *shappara* (for شَب بَرَه *shabpara* 'night-flier', 'a bat'); شَبْو *shabbū* (for شَب بُو *shab-bū*) 'the small white lily' (lit. giving forth perfume in the night); بَتَّر *battar* (for بَدْتَر *bad-tar*, compar. of *bad*) 'worse'. *Euphonic tashdīd* only occurs in the case of an Arabic word beginning with one of the consonants ط, ظ, ض, ص, ش, س, ز, ر, ذ, د, ث, ت, ل, or ن, defined by the article آل *al*. In such words the ل of the article is, to avoid harshness of sound, passed over in pronunciation and assimilated to the following consonant, which is then marked with *tashdīd*, the *sukūn* (◌◌) of the ل being omitted; e.g. اَلرَّحْمٰن *ar-rahmān*, اَلسَّلْطٰنٰت *as-saltānat*, اَلصَّافَا *aṣ-ṣafā*, اَلنُّور *an-nūr*. See 'solar' letters.

'Solar' letters. حُرُوفِ شَمْسِيَّة (ح, ث, &c.), are called 'solar letters' (*حُرُوفِ شَمْسِيَّة*) *hurūf-i-shamsīya*, or اَلْحُرُوفُ الشَّمْسِيَّة *al-hurūfu 'sh-shamsīya*, because the word شَمْس 'sun' happens to begin with one of them; and the remaining letters of the Arabic alphabet, 'lunar letters' (*حُرُوفِ قَمَرِيَّة*) *hurūf-i-qamarīya* or اَلْحُرُوفُ الْقَمَرِيَّة *al-hurūfu 'l-qamarīya*, because the word قَمَر *qamar* 'moon' begins with one of them.

§ 11. **Hamza.** a. The *spiritus lenis*, or *hamza* (هَمْزَة), signifying 'compression', i. e. of the larynx), is a mark ◌ which, in Arabic words, is placed over the consonant ا, or over the consonants و and ى when they stand in place of ا; as اُ, وُ, ى. But the name *hamza* is commonly applied to the consonant with the mark ◌ over it; and, indeed, to the consonant alone.

b. Of the forms اُ, وُ, ى, the first alone can stand at the beginning of a word. But, in Persian, ا is not marked with ◌, except at the beginning of a syllable in the middle of a word, e.g. جُرَات *jur'at*. In the middle of a word *hamza* is usually represented in transliteration by a comma to the left of the upper part of the letter to which it belongs, and at the end, by a comma to the right; e.g. تَأْمَل *ta'ammul*, فَايِدَه (also فَايِدَه) *fā'ida*, سُؤَالَ (for طَاوُس *tā'ūs*), جُرَات or جُرَات, حُوَّت *jur'at* (not *ju-rat*), تَوَام or تَوَام, مَسْأَلَه or مَسْأَلَه *mas'ala*; مَبْدَأ *mabda'*, جُزْء *ju'uz*.

c. *Hamza*, in the forms ا and اُ, also occurs in Persian words; e.g. دِيْدِه اِي *dīda'i* 'thou hast seen'; خانِه اِيْسْت *khāna'ist* 'it is ◌ house'; تُو اِي *tu'i* 'thou art'. But the functions of the Persian *hamza* (◌) are very different from those of the Arabic, as will be shown in treating of the *izāfat* (§ 26) and the indefinite article (§ 36).

Rem. The Arabic ء is a small ع, and indicates that the pronunciation of آ approximates to that of 'ain.

§ 12. **Madda.** The sound of long a (ā) at the beginning of a word or syllable is represented by آ instead of اأ, as آب āb, آسمان āsmān, قرآن qur'ān. The mark ~ is a relic of the word مدّ madd, 'prolongation', which when hastily written becomes ~.

Rem. آ is called *alif-i-mamdūda* (الف ممدودة) 'the lengthened, or long, alif', to distinguish it from the *alif-i-maqṣūra* (§ 7, *Rem. b*).

§ 13. **Vaṣla.** a. In Persian, the sign ۋ vaṣla (وصله 'union, conjunction'), occurs only in Arabic words defined by the article آل. It is marked over the ا of the article to indicate the absorption of its vowel by the final vowel of the preceding word and the elision of the alif itself; e.g. امير المؤمنين amīru'l-mū'minīn 'commander of the believers'; دار السلطنة dāru's-saltanat 'abode of sovereignty; metropolis' (v. § 10, c).

β. The *alif-i-maqṣūra* (§ 7, *Rem. b*) and the long vowels are shortened in pronunciation before an alif with vaṣla (or *hamzatul-vaṣl*); e.g. دعوى المتأخرين da'va'l-muta'akhhirīn 'the claim of the moderns'; فى الفور fi'l-faur 'instantly'; بو العجب bu'l-'ajab 'wonderful'.

Rem. The *hamzatul-vaṣl* (آ) is omitted in the first word of the introductory formula بِسْمِ اللَّهِ (بِاسْمِ اللَّهِ) bismi'l-lāh 'in the name of God' (vulgarly called the بِسْمَلَة); and also after the preposition لِ 'for'; e.g. لِ الْعَالَمِينَ li'l-'ālamīn.

The words أَخْرَجْتُ الْهَجَاءَ akhrujtū'lhijā 'I write out the alphabet', contain all the short vowels and orthographical signs (Palmer, *Arabic Grammar*).

NUMERICAL VALUE OF THE LETTERS

§ 14. The twenty-eight letters of the Arabic alphabet are sometimes used as numerals. Their numerical order, however, differs from that given in the alphabet, being, in fact, the order of the Hebrew or Phoenician alphabet. The letters in this order are grouped into the following eight meaningless words, to serve as a *memoria technica*, and are briefly called 'the *Abjad*':

1000	700	400	300	200	100	50	10	5	1
ضَطْع	تَخَذ	قُرْشَتْ	سَعَفَص	كَلَمَنْ	حُطَى	هَوَز	أَبْجَد		

This use of the numerical letters occurs chiefly in chronograms, as in the following, which records the date of the poet Ahli of Shīrāz:

بَادِشَاہِ شَعْرًا بُودِ اَمَلِي 'Ahli was the king of poets',

in which the numerical value of the letters پ (= ب), ا, د, &c., when added together, amount to the year 942 of the Hijra (A.D. 1535) in which the event took place.

Sometimes the تاریخ is enigmatically constructed, e.g. دل معروف is the chronogram recording the date of the death of Ma'rūf-i-Karkhī. The letter ر, occupying the centre position in the word معروف—the 'heart' of Ma'rūf—gives the value 200, which answers to the Hijri year in which Ma'rūf died. Or the تاریخ may be meaningless, e.g. تکثر records the date of the death of Avicenna in 427 H.

Rem. In reckoning by the *Abjad*, each of the four Persian letters پ, ز, چ, and گ has the same value as its cognate Arabic letter; and a letter marked with *tashdid* is to be reckoned only once.

PHONOLOGY

§ 15. The phonetic changes noticed in this place relate chiefly to nouns (including infinitives) and particles. Those which occur in connexion with pronouns and the inflexion of verbs, will be treated of in the sections which deal with those parts of speech.

1°. **Aphaeresis.** In many words of the modern language, initial *ā*, when followed by a consonant, is often omitted; e.g. the old prepositions ابا 'with', ابر 'on', ابی 'without', invariably appear in prose, and generally in the poetry of the classical period, as بی, بر, با. Similarly اباز 'back; again', is reduced to باز; اوام 'guilt', to وام; and (in poetry) از 'from', to ز; اگر 'if', to گر.

Note. The ancient *alpha privativum* generally disappears in modern Persian. Hence ویزه 'unmixed, pure' (for اویزه); ناب 'unwatered, pure, neat' (instead of *anāb*, prim. *an + āp*); ناگه 'suddenly, unexpectedly' (prim. *an + ākās*); نومید, نُمید 'hopeless, despairing' (from Phl. *an-ōmēt*); نوشیروان a proper name (from Phl. *anūshīn-ravān* 'of immortal soul').

2°. An initial short vowel followed by a conjunct, of which the first consonant is quiescent, may be omitted (in prose, is generally omitted in the case of nouns). This necessitates the making the first consonant of the conjunct movent (*v.* § 3, *a*). The vowel to be employed varies according to the vowels of the initial *l* and the second consonant:

a) If the initial letter is *ā*, and the second consonant bears a *fatha* or *kasra*, on the omission of the *ā* the first consonant receives a *kasra* or *fatha*; e.g. زدر 'worthy, deserving' (for اَزدر); فگندن 'to throw' (for اَفگندن); فریدون *Farīdūn*, a proper name, (for اَفَریدون).

b) If the initial is \bar{a} , or \bar{u} , and the second consonant bears a *zamma*, the first consonant generally receives a *zamma*; but it may also bear a *kasra*; e. g. فُروز 'burning, illumining' (for آفروز , as in the compound دِلْفُروز for دل آفروز); فِسوس 'regret, alas!' (for اَفسوس); كُنون 'now' (for اَكنون); فِتادَن 'to increase' (for اَفزودَن); شُتُر 'camel' (for اَشُتُر); فِتادَن 'to fall' (from اَفِتادَن).

c) If the initial letter is \bar{a} , the first consonant receives *kasra*; e. g. سِتَدَن 'to take' (for اِسْتَدَن); يَسْتان 'place' (for -istān , as in كَلِيسْتان for اَكَلِيسْتان).

3°. **Syncope.** Medial long vowels followed by \bar{s} are very commonly shortened, especially in poetry and compounds; e. g. رَ *rah*, for راه 'road'; شَه *shah*, for شاه 'king'; گَه *gah*, for گاه 'time'; كُه *kuh*, for کوه 'mountain'; گُهَر *guhār*, for گوهر 'precious stone'; دِه *dih*, for دیه 'village'; مِهْمان *mihmān*, for میهمان 'guest'. A similar shortening also occurs occasionally when the long vowel is followed by other letters; e. g. خَامُش for خاموش 'silent'; فَرَامُش for فراموش 'forgotten'; زَهَار for زینهار 'take care'; and in the word چون when it stands as the first member of compounds; e. g. چنان 'like that', چنین 'like this'; چُنو 'like him'.

4°. **Apocope.** (a) Nouns ending in \bar{s} preceded by a long vowel (chiefly \bar{a}), may, in poetry, drop the final \bar{s} ; e. g. پادشا for پادشاه 'king'; دِیبا for دیباہ 'silk brocade'; گوا for گواه 'witness'; پِی for پیمه 'fat'.

(b) Similarly, nouns ending in \bar{y} , preceded by a long vowel (excepting \bar{y}), very frequently drop the final \bar{y} (v. § 20, b, Note); e. g. پا for پای 'foot'; جا for جای 'place'; بو for بوی 'scent'; رو for روی 'face'. This invariably takes place in compounds, e. g. پری رو *parī rū* 'fairy-faced'.

THE ACCENT

§ 16. Generally speaking, the primary accent falls on the last syllable of a word. But in the case of words of more than one syllable, there is also a secondary accent on the first; or, in words of three syllables with the penult long, on the penult; e. g. اگر *āgar*, اندر *āndār*, پدر *pidār* (plur. پدران *pidārān*), شتر *shūtūr* (plur. شترها *shūtūrḥā*), بیرهن *pīrahān*, کریمه *karīmā*, گلستان *gulīstān*, ستمگر *sitāmgār*, ستمگری *sitāmgārī*, آفرید *āfarīd*, گستردن *gustārdān*, پرونده *parvarāndā*, پسندیده *pasandīdā*, تر پسندیده *pasandīdatār*, پسندیده ترین *pasandīdatārīn*.

The exceptions are:—

a) Nouns with the following suffixes, which (excepting the first, which has no accent) take a secondary accent: 1) — *i*, 'the *kasra* of

relation, or description' (§§ 26, 37); e.g. پدَر پادشاه *pidár-i-pâdshâh*; مَرَد نیک *mârd-i-nîk*. 2) رَ *râ*, the postposition of the dative and accusative cases (§ 30), پدَر را *pidâr-râ*, قِضارًا *qâzârâ*, مَرًا *mârâ*. 3) اَ *â*, of the vocative (§ 32); e.g. خدایا *khudâyâ*. 4) یَ *î*, 'the *î* of unity', or the indefinite article (§ 36), پادشاهی *pâdshâhî*, بزرگی *bûzûrgî*. 5) The enclitics *-am*, *-at*, *-ash*, &c. (§ 59), e.g. پدَرَم *pidârâm*, دخترش *dûkhtârâsh*.

b) Verbs in the Past tense where the last syllable is one of the personal endings *-am*, *-î*, *-îm*, &c. (§ 93, b). In these the last syllable takes a secondary accent, the primary being retained by the ultimate of the stem; e.g. آوردم *âvârdâm*, آوردی *âvârdî*, آوردیم *âfarîdîm*, آوردند *âfarîdând*. The same rule holds in the case of the Present, if the long final of the stem is not shortened by the addition of the personal terminations; e.g. گزینم *gûzînâm*, آفرینند *âfarînând*. But if the long final syllable of the stem becomes short, the primary accent passes on to the personal termination; e.g. آورم *âvarâm* (*â-va-ram*), آوری *âvarî*, آورد *âvarâd*, گستریم *gûstarîm*, گسترند *gûstarând*.

c) The forms of the Past Continuous, &c., which terminate in the particle *-î* (§ 97, 2)). The *î* receives a secondary accent, without affecting the accentuation of the stem; e.g. پروردمی *pârvârdamî*, گسترند *gûstardândî*.

d) Verbs with the particles *می* *mî*, *بی* *bi*, *نه* *na* and *ما* *ma* prefixed, or having the prefixes *بر* *bar*, *در* *dar*, *باز* *bâz*. In these the primary accent falls on the particles and prefixes; e.g. می‌گستم *mîgustarâm*, بگذار *bîguzâr* or *bûguzâr* (in Poetry *bûgzâr*), ننگ‌چیدند *nâgunjîdând*, مخراش *mâkharâsh*, برگسلانید *bâr-gusilânîd*, درانداخت *dâr-andâkht*, بازگفتند *bâz-guftând*.

e) The substantive verb, which only takes the secondary accent; e.g. گفتاهم *gûftâ-âm*, آمده‌است *âmadâ-âst*, شاگردم *shâgûrd-am*, عاقلست *âqûl-âst*, زداندند *dûzdân-ând*.

f) A few Arabic and Persian conjunctions, adverbs, and interjections, which have the accent on the first syllable; e.g. اما *ammâ* 'but', آری *ârî* 'yes', آیا *âyâ* 'whether or not', &c.; اینک *înak* 'lo!', بلی *bâlî* 'yea, yes', لیکن *lîkin* 'but', ولی *vâlî* 'but, however', &c., یعنی *yâ'nî*, or اعی *â'nî* 'that is to say'.

Prepositions, the conjunction *و*, or *va*, the rel. pron. (and conjunctions) که *ki* and چه *chi*, and the adverb چون *chun* (used in compounds for چون *chûn*) take no accent; e.g. سر و چشم *ba sâr u châshm*, از خانه *az khânâ*, در شمار *dar shûmâr*, بر کوه *bar kûh*; پدرو مادر *pidâr u mādâr*, ولیکن *valîkin*; آنکه *ânki*, بزرگی *bûzûrgîki*, چنانچه *chunânchi*.

SECTION II. ETYMOLOGY

THE PARTS OF SPEECH

§ 17. Persian grammarians, using the grammatical terminology of the Arabic, class all the parts of speech under the three general heads of *Verbs* (أَفْعَالٌ *af'āl*, sing. فِعْلٌ *fi'l*), *Nouns* (أَسْمَاءٌ *asmā*, sing. اِسْمٌ *ism*), and *Particles* (حُرُوفٌ *hurūf*, sing. حَرْفٌ *ḥarf*). The اِسْمٌ includes

- 1° The substantive (اِسْمٌ مَوْصُوفٌ *ism-i-mawṣūf* 'the noun which is described or qualified', or simply اِسْمٌ *ism*).
- 2° The adjective (اِسْمٌ صِفَتٌ *ism-i-ṣifat* 'the noun indicating a quality').
- 3° The numerical adjective (اِسْمٌ عَدَدٌ *ism-i-'adad* 'the noun of number').
- 4° The personal pronoun (اِسْمٌ زَمِيرٌ *ism-i-zamīr* 'the noun that is kept in mind').
- 5° The demonstrative pronoun (اِسْمٌ اِشَارَةٌ *ism-i-ishāra* 'the noun of indication, or by which something is pointed out').
- 6° The relative pronoun (اِسْمٌ مَوْصُولٌ *ism-i-mawṣūl* 'the noun that is connected', i.e. with a relative clause).
- 7° The interrogative pronoun (اِسْمٌ اِسْتِفْهَامٌ *ism-i-istifhām* 'the noun that seeks information', or 'the noun of questioning').
- 8° The indefinite pronoun (اِسْمٌ مُبْهَمٌ *ism-i-mubham* 'the indeterminate or indefinite noun').
- 9° The infinitive (مَصْدَرٌ *maṣdar* 'the source whence the different forms of the verb originate').
- 10° The deverbals, as the *nomen agentis* (اِسْمٌ قَاعِلٌ *ism-i-fā'il*), the *nomen patientis* or the perfect participle (اِسْمٌ مَفْعُولٌ *ism-i-maf'ūl* or مَاضِي *māẓī*), and the imperfect participle (اِسْمٌ حَالِيَةٌ *ism-i-ḥālīya* 'the noun of state or circumstance', i.e. of the subject or object).

Under the term حُرُوفٌ are comprised—1° *Adverbs* (termed تَمَيِّزٌ *tamīz* 'the specification', or ظَرْفٌ *ẓarf* 'the vessel, or that in which the act is done', as *time* or *place*; or نَفْيٌ *nafī* 'the particle of negation', &c., according to the sense in which the adverb is used); 2° *Prepositions* (حُرُوفٌ جَرٌّ *hurūf-i-jarr* 'particles of attraction'); 3° *Conjunctions* (حُرُوفٌ عَطْفٌ *hurūf-i-'aṭf* 'conjunctive particles', or حُرُوفٌ تَرْدِيدٌ *hurūf-i-tardīd* 'disjunctive particles', or حُرُوفٌ شَرْطٌ *hurūf-i-sharṭ* 'conditional particles', &c.); 4° *Interjections* (حُرُوفٌ نِدَاءٌ *hurūf-i-nidā* 'particles of calling').

I. THE SUBSTANTIVE (اسم)

A. GENDER (جنس *jins*)

§ 18. Modern Persian has abandoned the distinction of grammatical gender. It employs the *masculine* and *feminine* indications of *sex*, just as we do in English, and nothing more. Thus there are four ways of distinguishing the masculine and the feminine.

(1) By employing a different word for each sex :

پدر <i>pidar</i> 'father',	مادر <i>mādar</i> 'mother'.
پسر <i>pisar</i> 'son',	دختر <i>dukhtar</i> 'daughter'.
اسب <i>asb</i> 'horse',	مادیان <i>mādiyān</i> 'mare'.
خروس <i>khurūs</i> 'cock',	مکیان <i>mākiyān</i> 'hen'.

(2) By prefixing the words تر or تَره 'male' and ماده 'female' (in the case of irrational animals) to indicate the sex :

ترگاو or نرگاو 'ox or bull',	مادهگاو 'cow'.
تره شیر 'lion',	ماده شیر 'lioness'.

(3) By putting the words نر and ماده, and (for rational beings) مرد 'man' and زن 'woman' in apposition with *izāfat* :

شیر نر 'lion',	شیر ماده 'lioness'.
پیر مرد 'old man',	پیر زن 'old woman'.

(4) By putting ■ word denoting a human being in apposition to the words مرد and زن, connecting them by *izāfat* :

مرد گدا 'beggar' (man),	زن گدا 'beggar' (woman).
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Note. The observations of § 18 apply to Persian nouns alone. Arabic nouns (subst. adj. &c.) are all either masc. or fem.; and the distinction of grammatical gender is often observed even in Persian when an Arabic substantive is constructed with an Arabic adjective (*v.* § 37, a, a).

B. NUMBER (عَدَد)

§ 19. a. Nouns have two numbers, the singular (فرد or واحد) and the plural (جمع). The plural is distinguished from the singular by the addition of the suffixes ان *-ān* and ها *hā*. The former of these is invariably suffixed to nouns, simple or compound, which denote human beings; e.g. مردان 'men' (from مرد 'man'); زنان 'women'; پادشاهان 'kings'; عاقلان 'intelligent men'; حسودان 'the envious'; ماهروران *māh-rūy-ān* 'the fair'; the latter generally to nouns denoting

inanimate objects; e.g. درها 'doors' (from در 'door'); گلها 'roses'; عیبا 'defects'; غمها 'griefs'; while either suffix may be used (generally without distinction) in the case of—

1) Nouns denoting irrational animals; e.g. اسبها or اسبان 'horses'; شتران or شترها 'camels'.

2) Names applicable to double members of the body; as دستان or دستها 'hands'; لبان or لبها 'lips'.

3) Nouns denoting things endowed with the power of growth (ذی‌نما); e.g. درختان or درختها 'trees, plants'.

4) Names applicable to things that recur regularly, or which are of a perennial nature (ذی تجدد, cf. the Ar. جدیدان); e.g. شبان or شها 'nights'; روزان or روزها 'days'; روزگاران or روزگاریها 'times, days'; آفتابان or آفتابها 'suns'; ماهان or ماهها 'moons'.

b. In a few words, however, a distinction is made in the use of the two suffixes; e.g. سر 'head'; plur. سرها 'heads'; but سران 'chiefs, princes'; گردن 'neck', plur. گردنها 'necks'; but گردنان 'the most distinguished or eminent' (of). The word هزار 'thousand', has for its plural هزاران as well as هزارها; while صد makes its plural صدها only. The names of inanimate objects, when personified, may also form their plurals by the addition of the suffix *ān*, e.g. غمان 'griefs', as in the following couplet:—

ز روزگار بدل اندرون مراست غمان
چنانکه بر دل کوه از نیم شود کمری

'Such griefs have I in my heart from Time, that were I to place (them) on the heart of a mountain, its back would give way'.—And Hāfiẓ has

ز بس غمان که بدیدم چنان شدم که مرا
نسیم صبح بیک دم ز جای بریاید

'In consequence of the many griefs which I have experienced I am reduced to such a state that the morning breeze might blow me away from my place with a puff'.

Note. a. There are two words which, although originally plurals, are in modern Persian invariably used as singulars:—1) یزدان 'God' (= Phl. *yazat-ān* 'the gods'; sing. *yazat*; whence Pers. یزد and ایزد 'God'); 2) مسلمان *musalmān* (for *muslim-ān*, Pers. plur. of the Ar. مُسْلِم); the plur. is مسلمانان 'Muslims (vulg. Moslems)'.

Note. b. In the spoken language of the present day there is a tendency to form all plurals by suffixing ها to the singular. Thus we meet with—not only سگها 'dogs' (which is permissible), but—زنها 'women', and ایرانیها 'Iranians or Persians'.

Rem. The suffix *ān* is shown by Darmesteter to be derived from the O.P. *ānām*, the genitive suffix of the plur. of stems in *a*; and the suffix *hā* from the O.P. *ākham*, the termination of the gen. plur. of the personal pronouns.

§ 20. The suffix *ān* is added immediately to the singular when this ends in a consonant, as is shown in the examples of the preceding paragraph. But when the singular ends in a vowel certain changes are in most cases necessary before this suffix can be brought in contact with the stem. For these changes the following rules may be laid down:—

a) When the last letter of the singular is *a* (s̄, v. § 2), the silent *s*, before the suffix, gives place to گ *g* (which is the weakened form of the restored *k* of the parent language); e.g. بندۀ *banda* ‘a slave’ (= Phl. *bandak*), plur. بندگان *bandagān* (= Phl. *bandak-ān*); بچہ *bacha* ‘infant, child’; plur. بچگان *bachagān*; مُردہ *murda* ‘dead’, plur. مردگان *murdagān* ‘the dead’.

Rem. Sometimes the *■* is retained and *gān* added as a distinct suffix; e.g. مردگان *murda-gān*. This, however, is etymologically incorrect, and is to be condemned. There is, in reality, no such suffix as *gān*.

b) When the singular ends in *ā* (l̄) the letter ی *y* is inserted (or restored) between it and the plur. suffix *ān*; e.g. دانا ‘wise, sage’, plur. دانایان ‘the wise, sages’; گدا ‘beggar’, plur. گدایان ‘beggars’. But نیا ‘a grandfather’, makes it plural, نیایگان *niyāgān*, the old form being نیاک *niyāk*.

Note. پایان ‘feet, legs’, as plur. of پا, is usually given in grammars as an illustration of the above rule. But پایان is not formed from پا ‘by the insertion of ■ euphonic ی’; it is the plur. of پای, the final ی of which is a radical letter (*pāy* or *pāi* = O.P. *pāda*): پا is simply the apocopated form of پای. It is an invariable rule that when a suffix with an initial vowel is to be added to a nominal stem possessing two forms, one of which is the curtailment of the other or primitive form (as پا and پای; جا and جای, &c.), the primitive form is the one chosen as stem. The case of such words as روی and رو; بوی and بو, &c., is analogous. Strictly speaking, the rule given above applies only to such nominal stems as do not possess a double form, and in which the ی of the plural results from the reduction of ■ final *k* of the parent language; e.g. دانا (= Phl. *dān-āk*), pl. دانایان (= Phl. *dān-āk-ān*). In one modern Persian word the primitive *k* of the Phl. (weakened, as usual, to *g*) is still preserved in the plural; e.g. نیّا ‘ancestor’ (= Phl. *niyāk*), plur. نیایگان (= Phl. *niyākān*) as above stated.

e) When the singular ends in \bar{u} (و̄), the following two cases arise:—

1) If the \bar{u} is radical and final (i. e. is the reduction from O.P. final *u* through Phl. $\bar{u}k$), the suffix $\bar{a}n$ is joined directly to the stem; but the long vowel \bar{u} breaks up into *w*; e.g. $\text{آهَوُ} \bar{a}h\bar{u}$ 'deer', plur. $\text{آهَوَان} \bar{a}h\bar{u}w\bar{a}n$; $\text{بَارُو} \bar{b}a\bar{r}\bar{u}$ 'upper arm', plur. $\text{بَارُوَان} \bar{b}a\bar{r}\bar{u}w\bar{a}n$; $\text{پَهَلُو} \bar{p}e\bar{h}\bar{u}$ 'side', plur. $\text{پَهَلُوَان} \bar{p}e\bar{h}\bar{u}w\bar{a}n$; $\text{نِيكُو} \bar{n}i\bar{k}\bar{u}$ 'good', plur. $\text{نِيكُوَان} \bar{n}i\bar{k}\bar{u}w\bar{a}n$ 'the good'.

2) If the \bar{u} is not originally the final radical letter, but has become final by apocope (as رُو from رُوِي ; خُو from خُوِي , &c.), the full or primitive form is selected for the stem; e.g. $\text{پَرِي رُو} \bar{p}a\bar{r}\bar{i}-\bar{r}\bar{u}$ 'fairy-faced', plur. $\text{پَرِي رُوِيَان} \bar{p}a\bar{r}\bar{i}-\bar{r}\bar{u}y\bar{a}n$; $\text{بَدگُو} \bar{b}a\bar{d}g\bar{u}$ 'calumniator', plur. $\text{بَدگُوِيَان} \bar{b}a\bar{d}g\bar{u}y\bar{a}n$; $\text{نِيكخُو} \bar{n}i\bar{k}k\bar{h}\bar{u}$ 'of good disposition', plur. $\text{نِيكخُوِيَان} \bar{n}i\bar{k}k\bar{h}\bar{u}y\bar{a}n$.

Note 1. It is only as last member of compounds applicable to rational beings that such words as رُو (رُوِي), خُو (خُوِي), and the like, can form the plural with the suffix $\bar{a}n$ (v. § 19).

d) When the singular ends in \bar{i} (ي̄), or in a diphthong ($\bar{a}u$, or $\bar{a}i$), the suffix $\bar{a}n$ is added immediately to the stem; but the long vowel \bar{i} breaks up into *iy*, and the diphthongs into *av* and *ay* respectively; e.g. $\text{مَاهِي} \bar{m}a\bar{h}\bar{i}$ 'fish', plur. $\text{مَاهِيَان} \bar{m}a\bar{h}\bar{i}y\bar{a}n$; $\text{پيشرو} \bar{p}\bar{i}sh-\bar{r}\bar{a}u$ 'leader', plur. $\text{پيشروَان} \bar{p}\bar{i}sh-\bar{r}\bar{a}v\bar{a}n$; $\text{كِي} \bar{k}\bar{i}$ 'king', plur. $\text{كِيَان} \bar{k}\bar{i}y\bar{a}n$.

Note 2. ماهِيَان (for ماهَان) 'months', and ساليَان (for سالان) 'years', are irregular plurals of ماه and سال respectively, and do not come under the above rule (v. § 19, 4).

§ 21. The suffix $\bar{h}a$ is, in every case but one, added to the stem without any change; e.g. پاها or پاها $\bar{p}\bar{a}e\bar{h}\bar{a}$ 'feet' (sing. پا , or پاي); روها or رويها 'faces' (sing. رو , or روي); كوهها $\bar{k}\bar{u}h-\bar{h}\bar{a}$ 'hills' (sing. كوه). The exception is the case in which the sing. ends in \bar{a} : here the orthographic sign \bar{s} , being no longer required, is dispensed with in the plural; e.g. بيشها $\bar{b}\bar{i}sh-\bar{h}\bar{a}$ 'forests, wilds', (sing. بیشه $\bar{b}\bar{i}sh\bar{a}$); جامها 'clothes' (sing. جامه); خانها 'houses' (sing. خانه).

Rem. The plurals of جامه , خانه , نامه , and a few more words, are preferably written جامها , خانهها , &c., in order to distinguish them from the plurals of جام 'cup', خان 'inn', نام 'name', &c. This is, however, not necessary, as a *jazm* marked over the final consonant of the stem in the case of the words جام , &c. would prevent any confusion; e.g. جامها (v. § 20, Rem.).

§ 22. Spurious plurals. Besides the ordinary plurals formed with the suffixes $\bar{a}n$ and $\bar{h}\bar{a}$, there is a class of artificial or 'spurious' plurals (جَمْعُ مَجْعُول) formed by adding to the singular of Persian nouns the suffix آت $\bar{a}t$, the regular fem. plur. termination of the Arabic; e.g. باغات $\bar{b}\bar{a}gh-\bar{a}t$ 'gardens' (sing. باغ); دهات 'villages'.

(sing. دیه); کاغذات 'papers' (sing. کاغذ); نوازشات 'caresses, &c.' (sing. نوازش). When the singular ends in ā , the ā is replaced by ج; e.g. قلعبجات *qal'ajāt* 'fortresses' (sing. قلعه); میوجات 'fruits' (sing. میوه); نامجات 'letters' (sing. نامه).

§ 23. Arabic plurals (*v. Ar. Section*), both 'sound' and 'broken', as they are generally termed, are of very common occurrence in Persian; e.g. حاضرین 'persons present' (the regular *oblique* plur. masc. of حاضر 'present'; the nom. forms being rarely used); مخلوقات 'created things, creatures' (reg. fem. plur. of *makhluq* 'created'); احوال 'circumstances' (broken plur. of حال); اطراف 'sides' (plur. of طرف); نواب 'deputies, lieutenants' (plur. of نائب). Even Persian words are occasionally pluralized after the model of the Arabic broken plural; as رنود 'sensualists' (sing. رند, *rind*). Again, as all broken plurals are regarded as feminine, the regular fem. suffix *āt* is added to them to form plurals of plurals; as احوالات *aḥwālāt* 'circumstances' (from احوال, plur. of حال); عجائبات *'ajā'ibāt* 'wonders' (from عجائب plur. of عجبیه), (*v. § 165, Note*). The Persians, again, often form plurals by adding the suffixes *ān* and *hā* to Arabic broken plurals; e.g. اربابان 'lords, &c.' (from ارباب plur. of رب); اُمَرایان 'nobles, princes' (from امرا plur. of امیر); اطرافها 'sides' (from اطراف); عجائبها 'wonders' (from عجائب).

Note. The dual of O.P. does not appear in modern Persian. The only trace of it that exists is found in the word دویست *duvīst* (archaic *duvēst*) 'two hundred' = O.P. *dve-sata* in which *dve* 'two' is the dual of *dva*; *sata* is the source of the modern صد (orig. سد) 'a hundred'. The Arabic dual, however, is freely used; occasionally in the nominative, but generally in the oblique case (in place of the nom.), the final vowel *i* of the Arabic being usually dropped; e.g. توأمان *tar'amān* 'twins' (nom. dual of توأم); دارین *dārain* 'the two abodes' (the present world and the future world; oblique dual of دار); نعلین 'two shoes' (from نعل).

C. DECLENSION (گزدان or تصریف)

§ 24. Declension, in the real sense of the term, does not exist in modern Persian. The relations of case (حالات) are expressed by periphrasis, and by the employment of prepositions and postpositions.

¹ This is supposed by some to be the original of the Indian title 'Nawāb'. It seems more probable, however, that the original is نواب *nawwāb*, an intensive noun of the measure فَعَال from the same root as *nā'ib*. *Nawwāb*, by lightening, becomes *nawāb*, which the illiterate have corrupted to *nabāb*; whence our 'Nabob'.

a) THE NOMINATIVE CASE

§ 25. The nominative has no case-sign. In the singular it is always identical with the crude form of the noun.

b) THE GENITIVE CASE

§ 26 a. When two nouns are in a state of construction (حَالِتِ إِضَافِي), the governing noun (or مُضَاف) usually precedes the governed (مُضَاف إِلَيْهِ *muzāf ilaiḥ*), and the genitive relation is denoted by the short vowel — *i*— (called كَسْرَةٌ إِضَافَت 'the *kasra* of relation or annexation', or briefly, إِضَافَت), written (if written at all) under the last letter of the governing word when this word ends in a consonant, and pronounced enclitically with it; e.g. پَرْتَوِ اِفْتَابِ *partav-i-āftāb* 'ray of the sun'; پَدَرِ مَلِكِ *pidar-i-malik* 'the father of the king'; جَمْعِيَّتِ خَاطِرِ 'composure of mind'; دِيدِنِ عَجَائِبِ 'the seeing of wonderful things'; كِتَابِ بَرَادِرِ مِنْ 'my brother's book' (lit. 'the book of the brother of me'). Worthy of notice is 'the *iẓāfat* of sonship' (إِضَافَتِ اِبْنِيَّة); e.g. سُلْطَانِ مَحْمُودِ سُبُكْتِكِينِ 'Sulṭān Maḥmūd (the son) of Subuktigīn'; اَبُوْبَكْرِ بْنِ سَعْدِ زَنْكِي 'Abūbakr the son of Sa'd (the son) of Zangī' (cf. *Hasdrubal Gisgonis*).

β. If the governing word ends in a diphthong (وِ— or يِ—), the same rule applies; e.g. مَيِّ صُبْحِ *may-i-ṣubḥ* 'wine of the morning'.

γ. If the final letter of the governing noun be يِ— ē, the يِ is generally marked with *hamza* (ء) and the long vowel broken up into *iy* (in poetry, *metri causā*, also *īy*); e.g. دَرِيَا مَاهِيَّ *māhīy-i-daryā* 'the fish of the sea' (in poetry, also *māhīye*); بَازِيَّ چَرُخِ *bāziy-i-charḥ* 'the sport of the revolving sphere'. As a rule, however, the *hamza* alone is written.

δ. If the final letter of the governing word be one of the long vowels *ā* or *ū* (اِ—, or اُو—), two cases arise, as in the formation of the plural (v. § 20 b, c).

1) If the final vowel results from apocope—as پَا from پَايِ; رُو from رُوِي, and the like—the primitive form is adopted, and its final short vowel *i* changed to the semi-vowel *y*; e.g. پَايِ تَحْتِ *pāy-i-takht* 'the foot of the throne'; پَدَرِ جَايِ *jāy-i-pidar* 'the place of the father'; بُوِي گُلِ *būy-i-gul* 'the perfume of the rose'; رُوِي زَمِيْنِ *rūy-i-zamīn* 'the face of the earth'.

2) If the long vowel is originally final (i.e. if it does not become final by the curtailment of a primitive form ending in يِ), a يِ (called يِايِ إِضَافَت 'the يِ of annexation') is written after it to express the *iẓāfat*; e.g. اَعْضَايِ يَكْدِيگَرِ *a'zā-i-yakdīgar* 'members one of another'

(fellow-members); روزگار *dānā-i-rūzgār* 'the learned man of the time'; آهوی دشت *āhū-i-dasht* 'the deer of the plain'; بازوی بخت *bāzū-i-bakht* 'the arm of fortune'. In poetry, final *ū* is sometimes shortened, or resolved into *uv*, before the *ی*; as آهوی *āhū'i* or *āhuv-i*; بازوی *bāzu-i* or *bāzuv-i*.

Note. By the earlier writers the *izāfat* after words ending in *ā* and *ū* was usually expressed by *ء*, instead of *ی*; e.g. اعضاء یکدیگر *āʿẓāʾ yekdigar*; بازوئے رستم. This method of expression is still used after *ā*, but has become obsolete after *ū*.

ε. Lastly, if the governing noun end in the *hā-i-mukhtafī*, the *izāfat* is expressed by *hamza* (written over the *ء*) and *kasra* (which, however, is generally omitted); e.g. بندۀ خدا *banda-i-khudā* 'the servant of God'; خانۀ درویش *khāna-i-darvīsh* 'the house of the poor man'. After *hā-i-zāhir*, the *izāfat* is written as *kasra*, e.g. درگاهِ مَلِک *dargāh-i-malik* 'the king's court'; شاهِ ایران *Shāh-i-Īrān* 'King of Persia'.

Note. In every one of these cases the *muzāf* with its *muzāf ilaih* must be regarded as a syntactical whole: no word or particle (except a demonstrative pronoun or an adj. of number) may properly intervene. If, therefore, the *muzāf* is in the dat.-acc., or in the vocative ending in *ā*, the postposition *ی* of the one, or the suffix *ā* of the other, must be joined to the *muzāf ilaih*; e.g. پدرِ ملکر *pedar malkar* 'to the father of the king'; برادرِ من *bradar man* 'O my brother!'

§ 27. A large class of words now used as prepositions, which are originally substantives in the ablative or locative case with the governing preposition suppressed, are used as *muzāf* in the construct state; e.g. زیرِ زمین (for *zīr zemīn*, which also occurs) 'under the ground' (lit. 'in the under or lower part of the ground'); بالای سرش (for *balāy sarsh*) 'over (lit. on the top of) his head'; پیشِ پدر (for *peš pedar*) 'before (lit. in front of) the father'.

Rem. a. The *izāfat* is partly derived from the relative pronoun *hya* of the O.P. In that language 'the father of the king' (پدرِ مَلِک) would have run thus 'the father, who (*hya*) of-the-king'. The modern Persian, having lost the termination of the genitive case, as well as the sense of the genitive relation of the O.P., gives to the old relative pronoun the function of the genitive.

Rem. b. The *hamzaye izāfat* must not be confounded with the Arabic *hamza*. The Persian *hamza* represents an abbreviated *ی*.

Rem. c. In poetry, the *izāfat* is, *metri causā*, often lengthened, and is then generally marked (in books printed in Europe) by a short perpendicular stroke; e.g. نکبتِ خِزانی. Native writers, however, rarely mark the *kasra* of *izāfat*, except when it is long, in which case

they employ the ordinary *kasra*. For the uses of the *Izāfat*, see Syntax (§ 70).

THE POSSESSIVE GENITIVE

The possessive genitive may also be expressed by using the preposition از, e.g. این باغ از پدر است 'this garden is the father's'. Or, again, by using از آن, e.g. اگر از آن ما است 'if it belongs to us' (see § 62 e and Rem.). Or, again, by employing the word مال signifying 'property'; e.g. آن کتاب مال کیست 'whose is that book?'

THE PARTITIVE GENITIVE

The preposition از is also employed to denote the partitive genitive; e.g. مردی از ایرانیان *mardī az Īrānīān* 'a man of the Persians'; گرفتارم از دراهم *giriftam az darāhim* 'I took some of the dirhems'.

THE GENITIVE OF MATERIAL

This same preposition is also used to express the material of which a thing is made; e.g. دیواری از خشت *dīvārī az khisht* 'a wall of brick'. This genitive of material is the form which is preferably used when the noun is made indefinite, as in the example given. If the noun is definite the adjective denoting the material, of the form ending in *ین* *īn* or *ینه* *īna*, is used following the noun it qualifies, with the *izāfat*; e.g. زربین طشت *zarrīn tash-t-i-zarrīn* 'the golden bowl' (see Syntax, § 70 f).

THE INVERTED CONSTRUCTION

§ 28. Relationship between two nouns in construction may be expressed by placing the governing word after the governed, in which case the *kasra-i-izāfat* is not required; e.g. ایران زمین *īrān zamīn* (= زمین ایران) 'the land (called) Persia'; جهان پناه (= پناه جهان) 'asylum of the world'; عالم شاه *ālam shāh* (= شاه عالم) 'ruler of the world'. This is termed 'the inverted construction' (اضافت مقلوب). A large number of compounds are examples of this construction; e.g. پولاد بازو 'steel-arm' (= بازوی پولاد); سپه سالار 'commander (chief) of the army' (= سالار سپاه); گلآب 'rose-water' (= آب گل); شترخانه 'camel-shed' (= خانه شتر) (see § 116. Compounds).

DISPENSING WITH THE IZĀFAT (فائقِ اِضَافَت)

§ 29, a) In poetry, the *izāfat* is, *metri causā*, often dispensed with; e.g.

گر خدا خواهد که پرده کس درد
میلش اندر طعنه پاکان برد
'If God will to disgrace a person,
He inclines him to scoff at the
pious' (مولوی رومی).

In this example پرده is used for پرده.

In the *Maṣnavī* of Maulānā Rūmī, the dispensing with the *izāfat* after the *hā-i-mukhtaḥafī*, is extremely common. Similarly, we meet with *سوا تو* 'with the exception of thee', for *سواى تو*; *بها چنین گوهر* 'the price of such a jewel', for *بهای چنین گوهر*. Nor is the suppression of the *izāfat* restricted to a *muzāf* ending in silent *ء*, or in an *alif-i-vaṣl*; it may occur in the case of any *muzāf*; e.g. Maulānā Rūmī says—

پس گویم من پسر نصرانیم 'Then I will say "I am the son of
 ■ Christian"'; where *پسر* occurs
 for *پسر*.

And in *Khāqānī* we find—

جمله بدین داوری بر درِ عنقا شدند
 کوست خلیفه طُیورِ داورِ مالکِ رِقاب

'They all carried this quarrel to the court of the 'Anqā; for he is the ruler of the birds, and their supreme judge'; where we have *خلیفه* for *خلیفه*, and *مالک* for *مالک*. So also we meet with *اَوَّل* for *اَوَّل* 'the first of; the beginning of'; as in *اَوَّل روز*, and *اَوَّل شب* (which is, perhaps, general); and ■ in the following couplet of Sa'di's:

چه معنی ست در صورتِ این صنم که اَوَّل پرستندگانِش منم

'What is the secret of the figure of this idol of which I am the first of worshippers' (the first worshipper)?

Again, in the following verse of Anvari's, we find, by mere *fakk-i-izāfat*, *کَمْتَرینِ خدم* for *کَمْتَرینِ خدم*:

شاهِ سنجر که کَمْتَرینِ خدمش 'The king, Sanjar, the least of whose servants'.

Other examples are *دامنِ کوه* 'skirt of the mountain', for *دامنِ کوه*; *دشمنِ حیا* 'foe of shame or decency', for *دشمنِ حیا*; *دشمنِ علم* 'foe to science', for *دشمنِ علم*; *کافرِ نِعْمت* 'ungrateful', for *کافرِ نِعْمت*; *عاشقِ شکار* 'lover of the chase', for *عاشقِ شکار*; *عاشقِ سخن* for *عاشقِ سخن*; e.g.

درین انجمن کیست عاشقِ سخن 'Who, in this company, is a lover of speech?' (*Zahūrī*).

b) But apart from such instances of the suppression of the *izāfat* by poetic licence, there are several words in respect of which usage requires that, when they stand as *muzāf*, the *izāfat* be dispensed with,—and this in prose as well as verse. In some of these words (e.g. 1 to 7) this omission of the *izāfat* appears to be general; while

in others it is more or less common. In poetry, however, the *izāfat* may be restored, if the metre requires it. The following are the most important of the words so used :

1. صاحب 'possessor, master, &c.'; e.g. صاحب خانه 'master of the house'; صاحب گلیم 'the owner of the blanket'; صاحب دل 'having (or, one who has) the heart under control, pious, good, &c.'; صاحب کمال 'possessing perfection, perfect, excellent'; صاحب نظر 'clear-sighted, &c.'; صاحب هوش 'possessor of sense, sensible, wise'. But Sa'di has—

نگویند از سر بازچه حرفی کزان پندی نگیرد صاحب هوش

'Not even in jest does one utter a word, from which a wise man does not take some counsel to himself'. And the same poet frequently writes صاحب دیوان. Jāmī presents us with صاحب کالا 'the owner of the goods'; from which the use of صاحب خانه and صاحب گلیم, &c., may be inferred. If the *muzāf ilaih* is a pronoun, or a noun determined by a demonstrative pronoun, the *izāfat* will, of course, be used in every case; as صاحب آن خانه; صاحب من. This remark applies to all the words which follow. See 11, note a.

2. سر 'head, top, end, &c.'; e.g. سرانگشت 'tip of the finger'; سرچشمه 'fountain-head'; سر رشته or سر رشته 'end of a thread or cord'; 'thread, clue, desire, &c.'; سرگروه 'head of a body or company of men, chief'; سرمایه 'capital, &c.'; and many more. But the *izāfat* is also often used, even in prose; e.g. سر زبان 'tip of the tongue'; سر موی 'point of a hair'; سر شمشیر 'point of a sword'; سر جمله 'point of a sentence'; حیوانات شیر است 'the head (chief) of all animals is the lion'. And in poetry we find—

سرچشمه شاید گرفتن بیل 'The fountain-head can be stopped up with a spade' (Sa'di).

مرو با سر رشته بارِ دگر 'Walk not again according to thy wont' (Sa'di).

3. امیر (from Ar. امیر) 'commander, &c.'; e.g. امیر بحر 'commander of the fleet, admiral, &c.'; امیر توشک 'keeper of the wardrobe'; امیر مجلس 'governor of the feast, master of ceremonies, &c.'

4. ولی 'successor, lord, &c.'; e.g. ولی عهد 'successor by virtue of covenant, heir-apparent'; ولی نعمت 'lord of bounty or favour, benefactor'.

5. پسر 'son'; e.g. ابوبکر بن سعد زنگی 'Abū-bakr, the son of Sa'd (the son) of Zangi'.

6. نیم 'half'; e.g. نیم روز 'mid-day'; نیم شب 'midnight'; نیم نان 'half a cake or loaf'.

7. Constructions of frequent use, which in course of time have become blended into compounds; e.g. آبِ دست (for آبِ دست) 'water for purificatory washing, ablution, &c.'; آبرو 'lustre of the face, honour'; شبخون 'a night-attack'; گلنار 'a pomegranate'; نیشکر 'sugar-cane'; and many more.

8. پس 'hinderpart, back, &c.'; e.g. پسِ دیوار 'space behind a wall, back-wall' (but پسِ دیوار 'behind the wall'); پسِ کوچه 'back of the street, back-street'; پسِ فردا 'the day after to-morrow, the day of judgement'.

9. تَه tah, 'bottom, depth, &c.'; as تَه بَسِيط 'the dust below a mat or carpet'; تَه جُرْعَه 'the last (or, the dregs) of the cup'. But we also meet with تَه آب 'the bottom of the water'; تَه دَل 'bottom of the heart'; and in the following couplet from an unknown poet, we have—

بسا جواهرِ خوشاب در تَه دریا
فُتاده است کز آن هیچ کس ندارد یاد

'Many lustrous gems in the ocean's depths are lying of which no one has knowledge'.¹

10. شاه 'king, ruler, &c.'; e.g. شاهِ جهان 'ruler of the world', ■ proper name; بندرِ شاه 'harbour-master'; and a few more.

11. میان 'middle, &c.'; as میانِ پاچه 'trousers, &c.'; میانِ سر 'crown of the head; ■ woman's head-ornament'; میانِ سرا 'court-yard, quadrangle', &c.

Note a. With reference to the words صاحب, سر, and تَه after which the *izāfat* is sometimes written and sometimes suppressed, it will be observed that in the latter construction the two words form together one composite word. This is most clearly seen in the use of سر; e.g. سرمایه (without *izāfat*) means 'capital stock'; whereas سرِ مایه (with *izāfat*) means 'the chief part of my goods'.

Note b. The words ایزد, خداوند, &c., when followed by the Ar. verbs تَعَالَى (or, in Pers. تعال), تَقَدَّسَ, and the like, should be written and pronounced without the *kasra-i-izāfat*, since they do not stand either in the relation of *muzāf* to the following word, or in that of *maṣūf*. The correct reading, is, therefore, ایزد تعالی *Īzīd ta'āla* and خداوند تعال *Khudāwand ta'āl* 'God (or, the Lord) exalted be He'.

c) THE DATIVE CASE

§ 30. The dative is formed by means of the postposition را, which may be written separately, or joined to the noun, and is never omitted; e.g. پدر را کتاب دادم, 'I gave the book to the father';

■ Cf. 'Full many ■ gem of purest ray serene

The dark unfathomed caves of ocean bear.'

ملکرا گفتند 'they said to the king'. If, however, the verb at the same time governs an accusative of the direct object marked by را, the dative of the indirect object will be expressed by the preposition به 'to' (in the attached form); e.g. کتاب را بمراد (به مرد) دادم 'I gave the book to the man'. See Syntax, Dative Case.

Rem. The postposition را is derived from the Phl. *rāi* (= O.P. *rādiy*, locative of *rād*, a root which is again met with in the verbs *ā-rās-tan*, and *paī-rās-tan*), and originally meant 'as to, because of, for the sake of, for'; and, in this last sense, is still used in the phrases خدا را 'for the sake of God'; قضا را 'by chance'; زیرا 'because of this'; and in the interrogative چرا (چه را) 'for what? why?' and in other cases.

d) THE ACCUSATIVE CASE

§ 31. The accusative may be formed by adding را to the noun, but را is often omitted where no ambiguity can arise, the nominative standing for the accusative; e.g. آب بیاور 'bring water'.

و غلام هرگز دریا ندیده بود 'And the slave had never seen the sea'.

In cases where the را is essential to a right understanding of the meaning, it must be added, and is then called by grammarians *rā-i-tamāz* 'the را of specification'; e.g.

مرد شیر را کشت 'The man killed the tiger'.

§ 31 a. Particle of Emphasis. The particle ¹مر is frequently found in the works of the older writers, most commonly before the accusative or dative, but occasionally also with the nominative.

In every case its function is to emphasize or particularize the noun with which it is connected, and its translation will depend upon the nature of the sentence in which it occurs. For example:

گفتندش چرا زینت بچپ دادی و فضیلت مر راستراست

'They said to him, "Why didst thou put the decoration on the left (arm), when excellence pertains especially to the right?"' (Sa'dī).

مرین دست و گلرنگ در زیرمن 'This hand of mine and this roan courser under me'.

و مر ضعیفانرا میازاید 'And on no account oppress the weak'.
پادشاه مر عامه را بار دادی 'The king used to give audience to the common people especially'.

تو مر خلق را چرا پریشان میکنی 'Why do you scatter that very people?'

¹ The student of Urdū and Hindī will perceive that the functions of the particle مر are, in many respects, similar to those of the Hindī *hī* or *ī*.

e) THE VOCATIVE CASE

§ 32. The vocative case is formed 1) by placing an interjection (ای *ai*, or ایا *ayā*, 'O') before the nominative; e.g. ای مرد 'O man'; ای گدا 'O beggar'; 2) by suffixing اَ *ā* (called الفِ ندا 'the *alif* of calling') to the nominative singular; e.g. خدا یا *khudāyā* 'O God'; دوستا 'O friend'; جانا 'O soul'. If the noun ends in a long vowel ■ euphonic ی is inserted before the *alif-i-nidā*, which in words ending in a consonant is directly added; e.g. دانا یا (from دانا) 'O learned man'. Nouns ending in های مُخْتَفِی (هـ ا) do not take the suffix *ā*, but take the other form of the vocative. The same suffix is also used in exclamations; e.g. دردا 'O (my) pain!'; دریغا 'alas!'. The suffixed *ā*, in these cases, is termed الفِ نُدْبَة *alif-i-nudba* 'the *alif* of lamentation, grief, or pain' (v. § 44, and *Rem.*).

f) THE ABLATIVE CASE

§ 33. The ablative is formed by means of the preposition از 'from, with, by'; as از پارس 'from Persia'; از خانه 'from the house'. In poetry *az* is frequently contracted to ز; *zi*. For other uses of از see § 27. The Possessive Genitive.

g) THE LOCATIVE CASE

§ 34. The locative is usually expressed by means of the prepositions در 'in' and بر 'on', for which, however, ب is often substituted; e.g. در خانه 'in the house'; بر دیوار 'on the wall'. In the works of the older poets we frequently meet with two prepositions in the locative case; one (usually ب) preceding the noun, and the other (در or اندر, or بر) following it; e.g. بدریا در 'in the sea'; بشکر اندر 'in thankfulness'; بکوه بر 'on the mountain'. The second preposition in such examples is, by native grammarians, usually termed redundant (زاید); but its function seems to be to extend the meaning of the first; e.g. *ba daryā dar* 'in the sea (در) if you enter it (ب)'

h) INSTRUMENTAL CASE

This case is most usually expressed by the preposition ب, occasionally by با and less commonly by از.

سرِ چشمه شاید گرفتن ب بیل
 'One may stop the fountain-head with a spade'.

i) SOCIATIVE CASE

This case is expressed by the preposition با.

با قافله حجاز بشهر در آمد
 'Entered the city with the caravan from the Hījāz'.

Rem. Most native grammarians recognize only three grammatical cases, viz. the nominative (حالتِ فاعلی); the genitive (حالتِ اضافی); and the dat.-accusative (حالتِ مفعولی). The ablat.-locative they call مجرور و جار 'the (object) attracted and the (prep.) attracting (it)'; and the vocative they term ندا و منادى 'the calling and the called'. Some, however, term the ablat. مفعول منه; and the locative مفعول فيه.

§ 35. The following will serve as an example of the declension of a Persian substantive:

SINGULAR	PLURAL
Nom. پدر father.	پدران fathers.
Gen. پدر (خانه) (the house) of the father.	پدران (خانهای) (the houses) of the fathers.
Dat. { پدرا } to the father.	{ پدرانرا } to the fathers.
Acc. { پدر } father, or the father.	{ پدران } fathers, or the fathers.
Voc. { ای پدر } O father.	ای پدران O fathers.
Abl. پدر از from (or by) the father.	پدران از from (or by) the fathers.
Loc. پدر بر or در in, or on, the father.	پدران بر or در in, or on, the fathers.
[Inst. بنیزه with a spear.]	[بچوبها with sticks.]
Sociative پدر با with the father.	پدران با with the fathers.

II. THE INDEFINITE ARTICLE

§ 36. The indefinite article (یای وحدت 'the ی of unity', and یای تنکیر 'the ی of indefiniteness') is expressed in Persian by an *ی* (originally, and, in India, still *ē*) affixed to a noun; e.g. مردی *mardī* (archaic *mardē*) 'a man'; روباهی 'a fox'; آهوئی 'a deer'; ماهی or ماهی 'a fish'; نامه 'a letter, a book'; کسی *kasī* (*kasē*) 'some person, some one'; یکی 'some one, a certain one, a'. The difference between 'the ی of unity' and 'the ی of indefiniteness' is this, that the former can be replaced by the word يك 'one' (e.g. مردی or مرد يك 'a man, or one man'), while the latter cannot. The ی which is attached to the word يك itself must be یای تنکیر; e.g. یکی گفت 'some one said'. After a noun ending in *ا*, the indefinite article, which in such circumstances is represented by *hamza* (بندۀ), when

followed by the verb است is to be pronounced with that verb as though it were ایست, and in this form the verb is generally written; e.g. نامه ایست 'it is a letter', though the form نامه است is permissible.

Note. The affix 'ی' sometimes expresses *respect* or *greatness* (تعظیم); as زيد مردیست 'Zaid is a (great, or excellent) man'; عشق آفتیست 'Love is a great calamity'. It also conveys the idea of *totality*; as خلقی 'a (whole) people, the nation'; عالمی 'a (whole, or vast) world', and is called یای تأکید 'the intensive *yā*'.

Rem. The indefinite article, *ī* (*ē*) = Phl. *ē*, *ēv* 'one' (= O.P. *aiva*). The modern Persian numeral يك 'one', is derived from the Phl. *ēvak* (*ēv* + *ak*). In the parent language, *ē*, *ēv*, 'one, a', preceded the substantive; in Persian it follows, but as an independent word, not as a suffix.

III. THE ADJECTIVE (صفت *ṣifat*)

§ 37 *a.* Persian adjectives are indeclinable. Used attributively, the adjective may either precede or follow 'the described or qualified' substantive (the مَوْصُوف), but it more commonly follows. Examples of the adj. preceding are آدم خوب *khūb ādam* 'an excellent (or, a fine) man'; سیاه جامه *siyāh jāma* 'a black dress or garment'; هشیوار دستور *hushīvār dastūr* 'a wise minister'; نیک مردمان *nīk mardumān* 'good men'.

b. When the adjective follows the substantive, the two are connected by means of 'the descriptive' *izāfat* (إِضَافَتِ تَوْصِيفِي); e.g. مرد نیک *mard-i-nīk* 'a good man'; مردان دلور *mardān-i-dilāvar* 'the valiant men'; عمر دراز *umr-i-darāz* 'a long life'; عمرهای دراز *umrhā-i-darāz* 'long lives'; بازوی سخت 'a stout arm'; بازوان سخت 'stout arms'; بنده وفادار 'a faithful slave'; بندگان وفادار 'faithful slaves'. In this construction the *mauṣūf* and the *ṣifat* are to be regarded as a syntactical whole, no word or particle can be interposed (*v.* § 26, *Note*). The صفت may, however, be strengthened by another adjective or an adverb; e.g. بنده بسیار وفادار *banda-i-bisyār wafādār* 'a very faithful slave'.

c. An Arabic adjective also may either precede or follow the substantive it qualifies, and the construction, as regards the use or non-use of the *kasra-i-tauṣīfī*, will be the same as in the case of a purely Persian adjective. But Arabic adjectives are declinable; and when such an adjective follows the qualified noun, it often agrees in gender, and (chiefly in prose) even in number, with the qualified substantive (*v.* § 18, *Rem.*). The rules for agreement or non-agreement may be summarized as follows:—

Concord of Adjective and Substantive. *a)* An Arabic adjective, following a Persian substantive which denotes an irrational being or

an inanimate object, is not declined. But if a substantive denoting a rational being of the female sex, is followed by an adjective of the measure فاعِل, or فَعِيل, the adjective will agree with it in gender, but not in number; e.g. دُخْتَرِ عَاقِلَةٍ 'the intelligent daughter'; دُخْتَرَانِ عَاقِلَةٍ 'the intelligent daughters'; زَيْنِ جَمِيلَةٍ 'the beautiful woman'. If, however, a word (or words) intervene, the adjective will take the form of the masculine; as زَيْنِ بَسِيْرٍ عَاقِلَةٍ 'a very intelligent woman'. Adjectives of other measures generally take the masculine form.

β) If the adjective and substantive are both Arabic, the following cases arise :

1°. When the substantive is in the singular the adjective usually agrees with it in gender and number; e.g. ذِكْرُ جَمِيْلٍ 'a fair fame'; كِتَابِ عَظِيْمٍ 'the great book'; رَوْضَةٌ رَعْنًا 'the beautiful garden' (رَعْنًا fem. of أَرْعَنَ); قُوَّةِ نَاطِقَةٍ 'the faculty of speech'; يَدِ سُقْلِيٍّ 'the lower (or receiving) hand' (سُقْلِيٍّ fem. of اسْقَل).

Note, that nouns ending in a servile ت (orig. ة) are more commonly followed by a masculine adjective; e.g. حَيَاتِ مَذْمُوْمٍ 'a reprehensible life'; هِمَّتِ عَالِيٍّ 'a lofty mind'. Adjectives ending in the *yā-i-nisbat* (as اَصْلِيٍّ, كَلْبِيٍّ, &c.) are used in the masculine or feminine at the discretion of the writer, and often with regard to the rhythm of the sentence.

2°. When the substantive is in the dual number, or a *plur. sanus* masc., the adjective will usually agree with it in gender and number; e.g. مُشْرِكِيْنَ مُنَافِقِيْنَ 'the two teachers mentioned'; مُشْرِكِيْنَ مُنَافِقِيْنَ 'impious infidels'. But, in the case of the *plur. sanus*, the adjective may also take the form of a broken plural; as مُحَقِّقِيْنَ كِرَامٍ 'the noble teachers of truth' (كِرَامٍ plur. of كَرِيْم).

3°. If the substantive is a fem. *plur. sanus* the adjective may take the same form, but it is more commonly put in the fem. singular; e.g. دَرَجَاتِ عَالِيَّاتٍ, or دَرَجَاتِ عَالِيَّةٍ 'high stations or degrees'; صَلَوَاتِ زَكِيَّاتٍ 'pure prayers'; حَالَاتِ عَجِيْبَةٍ 'wonderful circumstances'; كَمَالَاتِ خَاصَّةٍ 'special perfections'.

4°. If the substantive is a broken plural and applicable to rational beings, the adjective may be either a broken plural, or a masc. *plur. sanus*, or it may be put in the feminine singular; e.g. وُزَرَائِ عِظَامٍ 'great ministers' (عِظَامٍ plur. of عَظِيْم); غَزَاةَ مُجَاهِدِيْنَ 'zealous warriors'; حُكَمَائِ مُتَأَخَّرِيْنَ 'modern philosophers'; مَشَائِخِ مُتَّصِفَةٍ 'mystic (or, Sūfi) doctors'.

5°. If the substantive is a broken plural not applicable to rational beings, the adjective is generally in the sing. feminine; but it may

also be a broken plural; e.g. *خَوَاطِرٌ مُتَفَرِّقَةٌ* 'various kinds of thoughts'; *انواعِ مذكوره* 'the said species'; *مَحَالٍ لِائِقَةٍ* 'suitable places, appropriate occasions'; *أُمُورٍ عِظَامٍ* 'great matters'; *شِدَادٍ وَ غِلَاطٍ* 'strong and vehement oaths'; *صَحَائِفٍ لَطَائِفٍ حُكْمًا* 'the charming pages (writings) of the sages'.

d. **The Predicative Adj.** A predicative adjective, whether Arabic or not, will always take the form of the masculine singular.

§ 38. If an adjective follows a substantive having 'the *ی* of unity or indefiniteness' attached to it, the *izāfat* is omitted, and the adjective follows as the predicate of the noun; e.g. *آدمی خوب* 'an excellent man'; *عبارتی دیگر* 'another phrase'. But the *ی* may be attached to the adjective instead of the substantive, and then the *izāfat* will stand; e.g. *آدمِ خوبی* 'an excellent man'; *باغِ بسیار خوبی* 'a very beautiful garden'. If, however, the adjective precede the substantive the *ی* or = of indefiniteness must be affixed to the noun; e.g. *سگِ گیرسنهٔ خشک* 'good counsel hast thou given'; *سگِ گرسنهٔ خشک* 'a hungry dog was eating a dry bone'. Similarly, if the substantive is in the plural, it alone takes the *ی*; e.g. *مردمانی خوب* '(some) good men'; *بندگانِ صادق* 'true (or loyal) servants'.

§ 39. **Adjective used as a Subst.** An adjective, whether Persian or Arabic, may be used substantively, and in that case it will be treated in every respect as a substantive; e.g. *دانا* 'a learned man'; *داناانِ عصر* 'the learned men of the age'; *جاهل* 'an ignorant man'; *جاهلان* 'ignorant men'; *بدمایِ اشعارش* 'the bad things in (lit. of) his poems'.

In the rare cases which occur of a noun in the plural number in construction with what appears to be an adjective also in the plural it is generally considered that the 'adjective' is used substantively in apposition. Such instances are—

Faithful servants	بندگانِ مُخْلِصان
Worldlywise sages	پیرانِ جهان‌دیدگان
Valiant heroes	مردانِ دلاوران

DEGREES OF COMPARISON

§ 40 a. The comparative degree of adjectives (Persian or Arabic) is formed by adding the suffix *تر tar* to the positive, and the superlative by adding *ترین in* to the comparative; e.g. *به* 'good', *بهتر* 'better', *بهترین* 'best'; *بد* 'bad', *بدتر* (generally contracted to *بتر battar*, and often to *بتر batar*) 'worse', *بدترین* (contracted to *بترین*) 'worst';

فاضل 'excellent', فاضلتر 'more excellent', فاضلترین 'most excellent', واضحترین 'the clearest proof'.

b. These suffixes are even added to Arabic comparatives and superlatives; as افضلتر 'more excellent' (from افضل, compar. of فاضل); اولی تر; اولیتر or اولیترین 'better, fitter, &c.'; اولیترین or اولیتر 'best, &c.' (from اولی, the masc. compar. and superlative of ولی).

c. The same suffixes are annexed to adverbs and prepositions which were originally substantives; e.g. برتر 'upon, above' (Phl. *abar-tar*) 'higher', برترین 'highest'; پیش 'before', پیشتر 'prior, more forward', پیشترین 'most forward, foremost'; زیر 'under', زیرتر (Phl. *az-er-tar*) 'lower', زیرترین 'lowest, nethermost'.

Rem. In the formation of the comparative, Persian follows its parent the Phl., which used the suffix *tar* to form the comparative, and the suffix *tūm* to form the superlative. Of the suffix *tūm* no trace appears in Persian. To form the superlative Persian has recourse to a process peculiarly its own, viz. the intensifying of the comparative by the addition to it of the suffix *in*—the suffix which it also employs to form the superlative of eminence from the positive (v. § 42).

§ 41. The adjectives به 'good', کم 'little, few', کیه 'little, small', مه 'great', are also often used with a comparative sense without the addition of the suffix تر, in the following from Jāmī:

چون بینی ز آشنا عیبی که بیگانگان نگوئی به
زانکه در کیش آخر اندیشان عیب پوشی ز عیب جوئی به

This will, in every case, be readily perceived from their construction as comparatives (v. § 42). Similarly پیش 'before'; پیش 'much, more'; افزون 'in excess, much, more', are used in both the positive and comparative sense, inasmuch as the comparative sense is inherent in them.

Rem. The O.P. employed the two following sets of suffixes for the formation of comparatives and superlatives, the first of which were added to the *root* of the adjective, and the second to its base or stem:

COMPARATIVE

SUPERLATIVE

1. *yañ* { corresponding to S. *iyas*; }
 { Gr. *ἰων*; Lat. *ior*; Eng. *er*. }
2. *tara* (S. *tara*; Gr. *τερος*).

- ista* { S. *ishtha*; Gr. *ιστος*; }
 { Lat. *iss-*; Eng. *est*. }
- tama* (S. *tama*; Lat. *imus*).

The second of these sets became, in Phl., *tar*, and *tūm*, of which *tar* alone has been preserved in Persian. Of the first set the only traces of the comparative that remain are found in the words به, کم, &c. (§ 41). The words 'good' and 'better' were expressed in O.P. by

vahu and *vah-yah*; and in Phl. these distinct positive and comparative forms are both reduced to the one form *veh*, whence the Persian *bih*. It is the consciousness of the twofold origin of the form *bih* that has led to its use in both a positive and comparative sense. The case of the adjectives کم, &c., is analogous. It follows, then, that 'better' may be expressed by بهتر and به; 'less' by کمتر and کم; and so of the rest. The O.P. superlative ending in *ista* is found in the two Persian words بهشت *bihisht* 'paradise' (Phl. *vehesht*; Z. *vahishta*), and نخست *nukhust* 'first' (Phl. *nukhust*).

§ 42 a. Construction of the Comparative. As regards the construction of the comparative, two methods are employed:

1°. The object with which the comparison is made is put *in the ablative*; e.g.

بد آختر تر از مردم آزار نیست 'A more ill-starred wight than one who oppresses men there is not'.

خر باربریه از شیر مردم در 'The burden-bearing ass (is) better than the man-rending lion'.

از تو پارساترو با ورع ترو بی طمع ترو
بادنیانت ترو با امانت ترو مردی نیست

'Than thee there is no man more pious, and more devout and more free from greed and more honest and more trustworthy'.

2°. The 'than' of comparison is also expressed by the conjunction که following the adjective, especially with abstract ideas; as,

مردنت به که مردم آزاری 'Thy death were better than afflicting mankind'.

هزار چشم چنان کور بهتر که آفتاب سیاه 'Better a thousand eyes thus blind than the sun dark'.

بازوی بخت به که بازوی سخت 'The fortunate arm (is) better than the strong arm'.

b. Construction of the Superlative. The superlative, also, when expressing comparison, is constructed in three ways:

1°. By putting the object with which the comparison is made *after* it, *in the genitive plural*; e.g. خدا بهترین پادشاهان است 'God is the best of kings'.

2°. By putting *the noun in the plural with* از after the superlative adjective; as بهترین از پادشاهان 'the best of kings'.

3°. By using the singular after the superlative adj. without the *iḏāfat*; e.g. بدترین دشمن اینست که دو عمل یک مرد را فرماید 'the worst enemy (of the state) is he who gives two offices to one man'.

نگویم گرامی ترین گوهری سپردم بنامی ترین شهروی

'I will not say that I have given a most precious jewel to a most renowned husband'.

c. The comparative sometimes suffices to express the superlative; e.g. از برترین برتر است 'he is higher than the highest'; به آنکه 'the best thing is, that . . .'; or by using it after از همه 'of all', بهتر 'this is best of all'.

Adverbial Superlative. The utmost possible degree is expressed by prefixing هر چه to the comparative; e.g. هر چه زود تر شتابید 'hasten as quickly as possible' (cf. Lat. *quam celerrime*; Gr. *ὡς τάχιστα*).

Rem. In the constructions of the comparative Persian follows the methods of the Phl. and the O.P.; but in those of the superlative it follows the O.P. in the first of the three cases noticed above, and the Phl. in the second.

THE SUPERLATIVE OF EMINENCE

§ 43. The superlative of eminence (or, of diminution) is formed by adding the suffix *-ین* *-īn*, or *-ینه* *-īna*, to a simple adjective, or to an adverb or preposition (originally a noun); e.g. برین 'uppermost, highest' (from *بر* 'up'), as خلد برین 'the highest (stage of) Paradise'; پسین 'last, hindmost' (from *پس* 'after, behind'); بهین or بهینه 'best, most excellent' (from *به* 'good'); as بهین سلاطین 'the best of kings'; مهین or مهینه 'greatest' (from *مه* 'great'); کمین or کمینه 'least' (from *کم* 'little'). Similarly are formed اولین 'first' (from Ar. *اول* 'first'); آخرین 'last' (from Ar. *آخر*); دومین 'second' (from Ar. *دوم* 'second'); نخستین 'first' (from *نخست* 'first'); انجامین and فرجامین 'last' (from *انجام* and *فرجام* 'end'); (see Suffixes, § 118).

INTENSIVE ADJECTIVES

§ 44 a. The adjective may be strengthened by placing before it one or other of the following words: بس or بسی 'much, very much'; بسیار 'much'; پُر 'full'; خیلی 'an abundance, a great deal'; سخت 'hard, strong'; زیاده 'more'; نیک 'good, well, &c.'; e.g. بسیار خوار 'very despicable'; پُر آهسته 'full slow, very slow, very soft'; خیلی نیک 'very beautiful'; سخت سست 'very limp, or slack, or weak'; نیک سهل 'very easy'.

b. The comparative alone sometimes occurs with an intensive signification; e.g. سبزتر دارد چمن را الیفتاش در خزان 'his attention keeps the garden very (or quite) green in the season of autumn'. But the comparative, and the superlative also, may be strengthened

like the positive; e.g. بسی بهتر 'very much better'; خیلی مقبولتر 'much lovelier'; نیک سهلترین 'very much the easiest'.

c. The repetition of an adjective sometimes has the effect of enhancing its degree, as in the following couplets:

سواران ایران گوان دلیر ز درگه برون آمده خیر خیر

'The horsemen of Persia, valiant heroes, came forth from the Court utterly confounded'.

مرگ را گو تا بیاید نزد من
تا در آغوش بگیرم تنگ تنگ

'Let death come to me, that I may clasp him *tightly* to my bosom'.

نرمک نرمک لبان گشود بخنده

'*Very gently* he parted his lips in a smile'.

d. The repetition of a substantive, also, sometimes conveys the sense of an intensive adjective; e.g. جهان جهان آفرین 'unbounded praise' (lit. 'worlds of praise'); and

وانرا که چو تو نیکار در بر باید دامن دامن کله کله زر باید

'And he who would take to his bosom ■ sweetheart like thee, ought to be possessed of boundless wealth', (دامن دامن 'skirtfuls of'; کله کله 'capfuls of'). Similarly, a simple adj. used substantively, and put in construction with itself, has an intensive signification; as in the following couplet from Nizāmī:—

بر عاشقان گر بد بد شوم همان به که معشوق خود خود شوم

'Though, in the estimation of lovers, I should become the very worst of men (lit. 'the bad of the bad'), even so, it is better that self should be the object of my love'.

THE ADJECTIVE OF ASTONISHMENT OR ADMIRATION

§ 45. The adjective of astonishment also belongs distinctly to the class of intensive adjectives. It is formed by adding the suffix ا— (الف مبالغه) to the simple adjective; as بدا 'how bad! or very bad' (is); بزرگا 'how great, very great' (is); بسا 'how many! خوشا 'how pleasant! how lovely'! In construction it usually precedes the substantive, which often has ■ redundant ا, called الف تحسین کلام 'alif of ornamentation of speech', or الف مدّ صوت 'alif of extension of sound of the voice', affixed to it; e.g. بدا سلطانیا که 'how bad (or very bad) is the king who . . .'; بزرگا غلط! 'how great (is) the error'! خوشا شیرازا! 'how beautiful (is) Shirāz'!

Rem. The alif at the end of the adjective is by some termed الف تعجب 'the alif of astonishment', and الف کثرت 'the alif of

excess'; while that at the end of the substantive is called زائد الف 'the redundant *alif*'. It is the latter *alif* that also occurs in the word گفتا (= گفتم) 'he said'. This use of *alif* is not found in Phl. or O.P., it has its origin in modern Persian, and is probably derived from the Arabic: cf. the final *alif* in the Ar. وا زيدا 'Oh Zaid'! This *alif* is called الفِ التَّدْبِيَّةُ, or in Persian نَدْبِهَ الفِ.

IV. THE NUMERALS (اسمای اعداد)

A. THE CARDINAL NUMBERS (اسمای اعداد ذاتیہ)

§ 46. The following are the cardinal numbers:—

UNITS (احاد)

- | | | | |
|------|--|------|-----------------------------|
| 1. ۱ | یک (Phl. <i>ēvak</i> ; O.P. <i>aiva</i>). | 5. ۵ | پنج (O.P. <i>pañcha</i>). |
| 2. ۲ | دو (O.P. <i>dva</i>). | 6. ۶ | شش (O.P. <i>khshvash</i>). |
| 3. ۳ | سه (O.P. <i>thri</i>). | 7. ۷ | هفت (O.P. <i>hapta</i>). |
| 4. ۴ | چهار or چار (O.P. <i>chathuvār</i>). | 8. ۸ | هشت (O.P. <i>ashta</i>). |
| | | 9. ۹ | نُه (O.P. <i>nava</i>). |

TENS (عشرات)

- | | |
|--------|---|
| 10. ۱۰ | ده (poet. also) داه (O.P. <i>dasa</i>). |
| 11. ۱۱ | یازده (dialec.) یانزده (O.P. <i>aivadasa</i>). |
| 12. ۱۲ | دوازده ,, دوانزده (O.P. <i>dvadasa</i>). |
| 13. ۱۳ | سیزده ,, سینزده (O.P. <i>thridasa</i>). |
| 14. ۱۴ | چهارده or چارده (O.P. <i>chathrudasa</i>). |
| 15. ۱۵ | پانزده (O.P. <i>pañchadasa</i>). |
| 16. ۱۶ | شانزده (OP. <i>khshvashdasā</i>). |
| 17. ۱۷ | هفده or هفتده (O.P. <i>haptadasa</i>). |
| 18. ۱۸ | هشده or هژده or هجده (O.P. <i>ashtadasa</i>). |
| 19. ۱۹ | نوزده, نُوازده, dialect. نُوزده (O.P. <i>navadasa</i>). |
| 20. ۲۰ | بیست (Phl. <i>vīst</i> ; O.P. <i>vīsaiti</i>). |
| 30. ۳۰ | سی (Phl. <i>sīh</i> ; O.P. <i>thrisat</i>). |
| 40. ۴۰ | چهل (Phl. <i>chahal</i> ; O.P. <i>chatvaresata</i>). |
| 50. ۵۰ | پنجاه (Phl. <i>pañchāh</i> ; O.P. <i>pañchāsāt</i>). |
| 60. ۶۰ | شصت for orig. شست (Phl. <i>shasht</i> ; O.P. <i>khshvashti</i>). |
| 70. ۷۰ | هفتاد (Phl. <i>haftāt</i> ; O.P. <i>haptaiti</i>). |
| 80. ۸۰ | هشتاد (Phl. <i>hashtāt</i> ; O.P. <i>ashtaiti</i>). |
| 90. ۹۰ | نود (Phl. <i>navat</i> ; O.P. <i>navaiti</i>). |

HUNDREDS (مِائَات)

100. ۱۰۰ صد (orig. سد; Phl. *sat*; O.P. *sata*), plural صدها.
 200. ۲۰۰ دویست (O.P. *duye saite*) and دو صد.
 300. ۳۰۰ سیصد.
 500. ۵۰۰ پانصد.

THOUSANDS (أَلُوف)

1000. ۱۰۰۰ هزار (Phl. *hazār*; O.P. *hazairā*), plural هزارها or هزاران.
 10,000. ده هزار or لك ده هزار, obs. بیور (Phl. *bēvar*; O.P. *baēvar*).
 100,000. صد هزار.
 500,000. پانصد هزار and کُرور.
 1,000,000 = دو کُرور.

§ 47. The numerals which indicate numbers compounded of the units and the tens, hundreds, &c., are formed by placing the highest number first, the others following in order, and each being connected with the preceding number by the conjunction و 'and'; as بیست و یک 'twenty and one, twenty-one'; یک هزار و هشت صد و نود و سه 'one thousand and eight hundred and ninety and three'.

Note 1. The same construction is occasionally employed by some of the older poets in the case of the numbers between 10 and 20; e.g. in the *Shāhnāma* we meet with دو ده و دو ده 'ten and two, twelve'. The Turkī word تومان *tūmān* is also used to express 10,000; but only (according to Kazimirski) in such constructions as امیرِ تومان 'chief of 10,000 men', and as the name of a gold-piece of the value of 10,000 *dīnārs*. (1 *tūmān* = 10 *qirāns* = 10,000 *dīnārs*.) The word میلیون *miliyūn* 'a million', borrowed from Europe, is also used in the language of the present time.

Note 2. In the language of the present day, the particle تا (*v.* § 53) is affixed to the numerals to denote the individuals; e.g. دو تا 'two', سه تا 'three', صد تا 'a hundred', هزار تا 'a thousand'.

§ 48. The cardinals are not inflected. The exceptions to this rule are the numerals هزار and صد, which, as collective nouns, take the plural suffix; e.g. صدها 'hundreds'; هزاران and هزارها 'thousands'. Nor, with the exception of یک 'one', do the numerals have the *yā-i-tankīr* affixed to them.

§ 49. The numeral adjective (اسم تعدد) usually precedes the substantive which denotes 'the things numbered' (the معدود), which is always in the singular; as چهار زن 'four women'; ده اسب 'ten horses'; صد و بیست سال 'a hundred and twenty years'. But if the substantive is made indefinite by means of the یای تنکیر to denote an

approximate number (§ 36), it will precede the numeral; e.g. سالی دو 'about two years, a year or two'; روزی دوسه 'about two or three days'.

Rem. In the older poetry many examples of the معدود being in the plural are to be found.

Words used idiomatically in numbering. In the enumeration of different sorts of objects some collective numeral or noun (such as 'head', 'brace', 'pair', &c.), applicable to the things numbered, is frequently inserted between the numeral and its معدود. The following are some of the words most commonly so used: نفر 'individual' (for human beings); رأس 'head' (for horses); سر 'head' (for sheep); زنجیر 'chain' (for elephants); قطار or مہار *mihār* 'row, string' (for camels, &c.); طاقہ 'fold, part' (for shawls, &c.); دست or تاء (for clothes); and sometimes for houses; جلد 'volume' (for books); فرش (for carpets); قبضہ 'handle, handful' (for swords, daggers, &c.); پارہ 'piece' (for villages, &c.); عرّادہ and ضرب (for cannons); فروند 'bar', 'tiller' (for ships); قطعہ 'piece' (for boats, small birds, &c.); دانہ 'grain' (for seeds, small fruits, pearls, &c.); عدد 'number' (for chairs, tables, &c.); باب 'door' (for buildings).

N.B. These words are never constructed with the *izāfat*; e.g. بیست نفر پیادہ *bīst nafar piyāda* 'twenty individual (of) persons on foot, twenty persons on foot'; ده رأس اسب 'ten head (of) horse, ten horses'; چهار جلد کتاب 'four volumes (of) books, four books'; سه پارہ دہ 'three villages'; يك دانہ دُر 'one pearl'; سه دانہ سیب 'three apples'; سه باب مسجد 'three mosques'.

B. THE ORDINAL NUMBERS (اسمائی اعدادِ وصفیہ)

§ 50. The ordinals are formed from the cardinals by the addition of the suffix *-um*; and to the ordinals so formed (with the exception of *یکم* 'first') the suffix *-in*, or (its contraction) *-ī* may be optionally superadded; e.g.

یکم 'first';	
دویم <i>duyum</i> , دوم <i>duvum</i>	} 'second';
دویمین <i>duyumīn</i> or دویمی <i>duyumī</i>	
سیوم or سیم <i>siyum</i> or سیوم <i>siyum</i>	} 'third';
سیومین <i>siyumīn</i> or سیومی <i>siyumī</i>	
¹ سی ام <i>sī um</i> 'thirtieth';	

and so on of the rest. In the case of compounds, the last member alone takes the suffix *-um*; as بیست و چهارم 'twenty-fourth'; صد و یکم 'one hundred and first'. In place of *یکم*, the ordinal

¹ Written thus to avoid confusion with *سیم* 'third'.

نُخُسْت or نُخُسْتِین 'first', is often used, and even still more frequently the Ar. *اَوَّل* or *اَوَّلِین* (*avval* + Pers. suff. *īn*). Similarly, instead of *دویم*, the word *دیگر* or *دگر* (the latter chiefly in poetry and in compounds) is sometimes employed; and for *سیوم* *سیدِیگر*, *si dīgar* is met with in the older writers. The primitive significations of the last two are (*دیگر*) 'a second time, secondly'; and (*سیدِیگر*) 'a third time, thirdly', and these significations are common in Persian also.

Rem. The suffix *um* = Phl. *īm* = O.P. *ama*: *īn* is the same suffix that is employed to form the superlative: *nukhust* = Phl. *nakhust* (an obscure form): *دیگر* = Phl. *datī-gar* = O.P. *duvitīya* + *karam* 'making second': *sidīgar* = Phl. *sitī-gar* = O.P. *thritīya* + *karam*. The word is always written *سیدِیگر*, as though it were compounded of *si* and *dīgar*.

§ 51. The ordinal generally follows the substantive (or *معدود*); as *بابِ اَوَّل* 'chapter first'; *روزِ دوم* 'the second day'. But the forms ending in *-īn* may also precede the *ma'dūd*; e.g. *دومین روز* 'the second day'; *نخستین دشمنی که* 'the first enemy who ...'

C. DISTRIBUTIVE NUMERALS

§ 52. Distributives are formed 1) by the repetition of a simple cardinal, or of a cardinal strengthened by the qualificative suffix *ان* *-ān* (before which a final *k* of the stem is usually weakened to *g*); as *یک یک*, or *یکان یکان* 'one by one'; *یک یک گوسفند را می کشت* 'he was slaughtering the sheep one by one'; *دست یگان یگان برکتف بستند* 'they bound their hands behind their backs one after the other'; *چهار چهار*, or *چهاران چهاران* 'four at a time, by fours'; 2) by the insertion of the letter *الف* *-ā* (الفِ رابطة) 'to', or the preposition *با* 'with', between the repeated cardinals; e.g. *یکایک* 'one by one'; *دو با دو* 'two at a time'; 3) by adding to the cardinal *یک* the suffix *ان* *-ān*, or *ان* *-āna*, and to any one of the other cardinals, *گان* (= Phl. *ak* + suff. *ān*; cf. § 20, a); e.g. *یکان*, or *یکانه* 'one by one, singly'; *دوگان* *du-gān* 'two by two'; *صدگان* 'a hundred at a time'.

Rem. *الف* *-ā* existed in the old Iranian as an independent preposition, but is not found in Phl. In modern Persian it is only used in compounds, such as *برابر* *bar-ā-bar* 'breast to breast', *سرآپا* '(from) head to foot', *لبالب* 'lip to lip'. The *g* which enters into the so-called suffix *gān* or *gāna*, is really the final *k* of the stem of the parent Phl. It should be borne in mind that, for the most part, Persian does no more than simply modify such forms as already existed in Phl. or O.P.: thus *یکان* is derived from Phl. *ēvak-ān*, and *یکانه* = Phl. *ēvak-*

ān-ak modified; and, by analogy, *dugān* = Phl. *du(k)* + suff. *ān*, and so on of the rest. The so-called suffix *gān* or *gāna*, then, is, in reality, composed of *ak* (the ending of the Phl. stem) + suff. *ān*, or + suff. *ān* + suff. *ak*. The forms *chahār-ān*, *yagān*, *dugān*, &c., are not plurals. It is the adjectival *ān* which is employed in the words بازرگان 'a merchant'; بابگان (Phl. *Pāpak-ān*) 'son of Bābak'; دهقان the Ar. form of دهگان or دهگان 'village chief'; &c. (see the chapter on Suffixes).

D. MULTIPLICATIVE NUMERALS

§ 53. Multiplicatives are formed by adding to a cardinal, 1) the suffix گانه *gāna* (see § 52, *Rem.*); as دوگانه 'twofold, double'; 2) the suffix تا *tā*; as یکتا 'single, simple'; دوتا 'double'; 3) the suffix لا *lā*, or لای *lāe*; as دولا 'double, duplex'; 4) the suffix وی *vai*; as دهوی 'tenfold, ten times as much' (lit. 'ten of it'); 5) the indefinite pronoun چند; e.g. دوچند 'twofold, double, twice as much'; 6) برابر 'equal'; e.g. موری ملخی را ده برابر خود بر داشته 'an ant having lifted a locust ten times its own size'.

Rem. The ending *-gāna* is identical with that noticed in § 52. *تا* = Phl. *tāk* 'a branch'; *لا* is modern Persian, and signifies 'a fold'; *وی* is said by Darmesteter¹ to be the personal pronoun of the third person; although he suggests that it may be a form of *aiva* denoting unity. For *chand*, see § 67. In the current speech of Persia, the suffix *tā* is also used with the cardinals (v. § 47, *Rem. b*).

E. APPROXIMATE NUMBERS

§ 54, a) An approximate number or quantity, and the like, is expressed 1) by adding the termination *-gān* or *-gāna* to a cardinal number; as ازجوز دهگان 'of nuts, ten or so'; بادام هشتگانه 'almonds, about eight'; 2) by connecting the indefinite noun of number اند *and* 'somewhat' &c. (v. § 67) with a cardinal by means of the conjunction و 'and'; e.g. بیست و اند 'twenty and more, twenty odd'; نکوتر ز خورشید 'more beautiful than the sun, a hundred times and more'.

b) Approximation may also be expressed by an adjective or adverb, such as نزدیک or قریب 'near'; تخمیناً 'nearly, about'; موازی 'about', &c., in construction with the numeral and its *ma'dūd*; e.g. نزدیک بصد نفر 'about (lit. 'close on') a hundred persons'; موازی بیست تومان 'about twenty tomāns'.

c) Also by two numbers following one another; e.g. دو سه روز 'two (or) three days', ده پانزده مرد 'ten (or) fifteen men'.

d) Also by affixing the تنکیر یای to the noun and following it with the numeral; e.g. دیناری پانصد '500 dīnārs or so'.

¹ *Etudes Iraniennes*.

Percentage is expressed as follows:—4 per cent. = فی صد چهار = 'four in each hundred'. At the rate of 99 per cent. = از قرار فی 99. صد نود و نه. Also, 1 per cent. = در صدی يك = 'in a hundred, one'.

Rem. In the case of approximate numbers, the 'Specification' (تَجْمِيز) is said to be 'indeterminate' (مُتَّهَم). The suffixes *-gān* and *-gāna* are the same as those used to form distributives, &c.

F. FRACTIONAL NUMBERS (اسمای اعدادِ مُكْسَّرَة)

§ 55. Fractions which have the unit (1) for their numerator are expressed as follows: $\frac{1}{3}$ = سیه يك (= Phl. *si-ēvak* 'of three, one'); $\frac{1}{4}$ = چهار يك, or چار يك, or (by contrac.) چريك or چيرك; $\frac{1}{10}$ = ده يك; $\frac{1}{11}$ = یازده يك; $\frac{1}{100}$ = صد يك; and so on. 'A half' is expressed by نیم or نیمی (= Phl. *nīmak*; Z. *naēma*), or more commonly by the Arabic نِصْف *niṣf*. The same fractions may also be expressed by means of the genitive از; as از سه 'one of three, one-third'; and this is the method adopted when the numerator exceeds 1; e.g. از سه 'two-thirds'; از چهار سه 'three-fourths'; or the Arabic fractional numbers are employed for the denominator the numerator being Persian; e.g. $\frac{2}{3}$ = دو ثلث *du ṯuls*; $\frac{3}{4}$ = سه رُبع *sih rub* (v. § 172). In mixed numbers, the integer, as in English, precedes the fraction; as يك و نیم 'one and a half'; سه و چهار يك 'three and one-fourth'.

G. ADVERBIAL NUMBERS

§ 56. Numeral adverbs are formed by adding to the cardinals, 1) the subst. بار (or باره) 'time', or one of the synonymous Arabic words تَوْبَت, مَرْتَبَة, دَفْعَة, كَرَّة, &c.; e.g. يك بار, or يك تَوْبَت, or يك مَرْتَبَة, or دو تَوْبَت, or دو بار, &c. 'once' (but, more commonly, باری, &c.); 'twice'; 2) the pronominal adjective چند or چندان 'so much', &c., especially the latter; as دو چندان 'twice as much, double'. The plural بارها (of بار) = 'many times, repeatedly, often'. In the multiplication table the word بار is not used: its place is taken by the preposition در; e.g. 'four times four' is expressed by چهار در چهار 'four into four', or by using تا; e.g. پنج شش تا سی تا $5 \times 6 = 30$.

V. THE PRONOUN (اسمِ ضمير)

A. THE PERSONAL PRONOUNS (ضمائرِ شَخْصِي)

§ 57. The personal pronouns are of two kinds, 1) the separate or independent (ضميرِ مُنْفَعِل); and 2) the affixed or enclitic (ضميرِ مُتَّصِل).

1) THE INDEPENDENT PRONOUNS

These are من *man* 'I'; تو *tu* 'thou'; او *ū* (archaic *ō*), وای *vai*, or اوی *ūe* (old), 'he, she, or it'. They are declined like substantives; as

First Person (ضمیر متکلم)

SINGULAR		PLURAL	
Nom.	من 'I'.	ما	<i>mā</i> 'we'.
Gen.	من (خانه) 'the house of me'.	ما (خانه)	'(the house) of us'.
Dat.	{ مرا <i>ma-rā</i> } { بمن <i>bi man</i> } 'to me'.	{ مارا <i>mā-rā</i> } { بما <i>bi mā</i> }	'to us'.
Acc.	مرا <i>ma-rā</i> 'me'.	مارا <i>mā-rā</i>	'us'.
Abl.	از من <i>az man</i> 'from me'.	از ما <i>az mā</i>	'from us'.
	&c.		&c.

Rem. The dat. and acc. *marā* = *man* + *ra*, with the *n* elided. Instead of the nom. plur. *mā* the redundant form مایان (and, at the present time, ماها) is sometimes used = 'people such as we are'.

Second Person (ضمیر مخاطب).

Nom.	تو 'thou'.	شما	<i>shumā</i> 'you'.
Gen.	تو (پهلوی) 'the side of thee'.	شما (سرای)	'(the house) of you'.
Dat.	{ ترا <i>tu-rā</i> } { بتو <i>bi tu</i> }	{ شمارا <i>shumā-rā</i> } { بشما <i>bi shumā</i> }	'to you'.
Acc.	ترا <i>tu-rā</i> 'thee'.	شمارا <i>shumā-rā</i>	'you'.
	&c.		&c.

Note. The vowel of تو is short (the و not being a letter but merely a prop for the *zamma*, see § 3, b), and in the dat.-acc. the و, being no longer necessary, is dropped (in poetry, however, the و of *tu* is often reckoned as a letter for scansion). The و likewise disappears when the pronoun is immediately followed by the subst. verb است, and the *hamza* of *ast* is, at the same time, dropped; thus, تو است is reduced to توست *tust*. Instead of *shumā* the redundant plural شمایان (and, in the current speech, شماها) 'people of your position' is occasionally met with.

Third Person (ضمیر غائب)

SINGULAR

Nom.	او, وای, and (old) اوی, 'he, she, it'.
Gen.	او (دل), or وای (دل), 'the heart of him', &c.

Dat.	{ اورا <i>ū-rā</i> , or وی را <i>vai-rā</i> , or (in poetry) ورا <i>va-rā</i> } 'to him', &c.
	{ باو <i>bi'ū</i> , or بدو <i>bidū</i> , or بوی <i>bi vai</i>
Acc.	اورا <i>ū-rā</i> , or وی را <i>vai-rā</i> , or (poet.) ورا <i>va-rā</i> 'him', &c.
Abl.	از او or ازو <i>az ū</i> , or از وی <i>az vai</i> 'from him', &c.

PLURAL

Nom. ایشان *īshān* (archaic *ēshān*) 'they'.

Gen. ایشان (خانههای) '(the houses) of them'.

Dat. { ایشانرا *īshān-rā* 'to them'.

{ بایشان *ba īshān* or بدیشان *bad-īshān*.

Acc. ایشانرا 'them'.

Abl. از ایشان or ازیشان 'from them'.

Note. The Turanian pronoun *وی* is more common in the oblique cases than in the nominative case. *وی* is, however, very commonly used by some authors as a nominative; e.g.

وی همه گوسفندان خود را کشت (Jāmī)

نداست که وی بهرام است (Nizāmu-l-Mulk)

The *d* in the dative forms *بدو*, &c., is not 'euphonic': *bad* = Phl. *pat*, which is reduced in Persian to the two forms *bad* and *ba*, the second of which is the ordinary form of the preposition; the first is only used before pronouns that have *hamza* (ا) for their initial letter; in which case the *hamza* disappears. Similarly, the *hamza* of *او* is generally elided after the prepositions *از*, *بر*, and *در*; e.g. *ازو*, *درو*, *برو*; and, in poetry, after the adverbs *هم* 'even', *چون* 'like', and the conjunction *که*; as *همو* *ham-ū* 'even he'; *چنو* *chun-ū* 'such as he' (for *او*); *کو* *kū* 'that he' (for *او*). The initial *hamza* of *ایشان*, also, may be dropped after the prepositions *از*, *بر*, and *در*. Again, if the copula *است* immediately follows the pronoun *او*, it loses its initial *hamza*; thus *او است* becomes *اوست* *ūst* (archaic *ōst*). The verbal terminations *ام*, *ایم*, &c., in the same position, undergo a like change, but a euphonic *y* is inserted; e.g. *اویم* *ūyam*, for *او ام*; *اویم* *ūyīm*, for *او ایم*; *اویند* *ūyand*, for *او اند*. — *آنان* and *آنها* are sometimes used instead of *ایشان*, always in relative sentences. 'They who' = *آنانکه*.

Rem. Instead of the pronoun of the first person, the speaker always uses some such word as *بنده* 'the slave, (your) humble servant'; or *مخلص* '(your) sincere friend', &c.; and in a following sentence, may use the pronoun *من* 'I'.

Note. The application of *او* and *ایشان* should properly be restricted to rational beings; or (according to some writers) to animate and

intelligent objects (ذی شعور); inanimate objects (if not personified) being referred to by the demonstrative pronoun آن *ān*. But this rule is not strictly observed, even by classical writers. Indeed, the older writers frequently apply the pronoun او *ā* to inanimate objects, where no personification is intended, and, occasionally, even apply آن *ān* to animate objects.

§ 58. The independent pronouns differ from substantives in two particulars: 1° with the exception of the second person, they cannot form the vocative case: 2° excepting من 'I', and ما 'we', they cannot be constructed with a following adjective; e.g. it is allowable to say من بیچاره 'helpless I'; ما ی شوخ چشم 'we presumptuous ones'; but the other pronouns are rarely, if ever, so used. They may, however (as well as the pronoun of the first person), be followed by an adjective (used substantively) in apposition; e.g. بیچاره که دل بتو نامهربان دهد 'the poor wretch who gives his heart to thee unkind'; ما توانگران 'we, rich people; or, we, who are rich'; شما زیرکان 'you, who are intelligent'. These exceptions apart, the pronouns may form any case, or may stand as *muḏāf ilaih* or 'governed noun' to ■ *muḏāf* in any case, except the vocative (من alone, being excepted); e.g. بدل تو 'to thy heart'; دل مرا 'my heart' (acc.); در دل او 'in his heart'. But with the *muḏāf* in the vocative, من alone is possible; as برادرِ منا 'O my brother'! (v. § 26, Note).

Note. The personal pronoun is included in the verb, the termination of which is of itself sufficient to determine the person. The expression of the independent pronoun, generally speaking, serves to mark a degree of emphasis. If respect in addressing, or in speaking of, a person is intended, the plural pronoun may be used instead of the singular. But the poets often use the plural in a very loose fashion, passing in the same sentence from the plural to the singular, and *vice versa*; e.g.

نگه دار مارا ز راه خطا خطا درگذر و صواب نما

'Keep us (*mā-rā*) from the path of error: overlook wrong-doing and show me (*-am*) that which is right' (Sa'di).

Rem. من *man* = O.P. *mana*, genitive of *adam* 'I' (Z. *azem*; S. *aham*); ما *mā* = O.P. *amākham*, gen. plur. of *adam*. تو *tu* = O.P. *tava*, gen. sing. of *tuvam* 'thou' (Z. *tūm*; S. *tvam*); شما *shumā* = O.P. *khshumākhām*, the gen. plur. of the same pron. او *ū* (*ō*) = Pāz. *ō* = the O.P. *ava*; ایشان *ishān* (*ēshān*) = *ē* (= O.P. *aita*, v. § 63, *Rem.*) + the enclitic pron. *shān* (v. § 59). اوی = Pāz. *ōi* = O.P. *ava* + *hya*; وی *vai* is probably ■ doublet of اوی.

2) THE AFFIXED PRONOUNS

§ 59, a. The enclitic or affixed pronouns are—

SINGULAR

1st Person	مَـ am (أَم am, يَم yam).
2nd „	تَـ at (آت at, يَت yat).
3rd „	شَـ ash (أَش ash, يَش yash).

PLURAL

1st Person	مانَـ am-ān (—, يمانَـ yamān).
2nd „	تانَـ at-ān (—, يتانَـ yatān).
3rd „	شانَـ ash-ān (—, يشانَـ yashān).

These are employed, a) in the genitive (possessive); and b) in the objective, as the direct object (accusative), or the indirect object (dative). If the word to which anyone of them is to be affixed ends in a consonant, or in the vowel *ī*, or a diphthong, the unbracketed forms مَـ, مانَـ, &c., must be used, and its *fatha* given to the final letter of the stem; but, in the case of the plural enclitics, only when they are employed as possessives. The forms آم, آت, &c., are used when the word to which they are affixed ends in *ā*; and the forms يم, يمان, &c. (with inserted *y*) when the stem to which they are joined has *ā* or *ū* for its final letter; but, in the case of the plural enclitics, only when they form possessives. The *y*, however, with its *fatha*, may be optionally dropped.

N.B. In the *Shāhnāma* &c., the enclitics of the plural occur frequently with no vowel sound between them and the word they follow. The enclitic ش of the third person sing. is sometimes used by older poets for the nominative case, e.g. in the *Shāhnāma*:

گرفتش یکی سنگ وشد پیش جنگ

‘he seized a stone, &c.’ The ‘enclitic’ form of the pronoun is also used apart from and preceding its noun; e.g.

اگر راستی تان بود گفت و گوی
بنزدیگ من تان بود آبروی

Rem. Native grammarians make the connecting vowel, in the case of the plural enclitics, *kasra* instead of *fatha*; in other words, they regard the enclitic as the *muḥāf ilaih* in the construct state; e.g. they say پدرِ مان *pidar-i-mān*, instead of پدرمان *pidaramān* ‘our father’.

a) *The Possessive* (ضمير مضاف إليه). When employed as a possessive the enclitic is affixed (*usually*, in prose; but not so in poetry) to its governing noun (مضاف); as

(1) دَرَم 'my door' (= درِ من); oblique, دَرَمِ را 'to my door'; 'my door' (acc.); بر دَرَم 'upon (or, at) my door', &c.; غلامت 'thy slave'; پَدَرش 'his father'; پَدَرمان 'our father'; مادَرشان 'their mother'; جَوَم 'my barley' (from جَوِ جاو); نَيْت 'thy flute' (from نَيْ ناي); بَيْنَيْت 'thy nose' (from بِنِي; in poetry, also بِنِيْيات).

Rem. In poetry, the connecting vowel may, *metri causa*, be elided; e.g. دَلِ شان for دَلِ شان; خِرْدَتان for خِرْدَتان; پَدَرت for پَدَرت; بِنِيْيات for بِنِيْيات.

(2) خانِهام 'my house'; بندهات 'thy slave'; دیدهاش 'his eye'. But, in the plural, خانِهامان *khāna-mān* 'our house'; خانِهَتان 'your house', &c.

(3) عصایم 'my staff' (from عصا); کتابهایت 'thy books'; پاهایش 'his feet' (but we also meet with جاش 'his place'; درهماش 'his dirhems'; اشتها 'my appetite', &c.); کتابهایمان (or کتابهامان) 'our books'; زانوم 'my knee' (also زانوم سرایتان (or سراتان) 'your house', &c.; گیسوت (also گیسوتشان) 'thy ringlet'; گیسوتشان (or گیسوشان) 'their ringlets'. But the forms without inserted *y* after *ū* rarely occur in prose.

Note. If the governing word is in construction with an adjective, the affixed pronoun will, of course, come after the adjective (*v.* § 26, Note, and § 37, *b*); e.g. پسر عاقلش 'his intelligent son'; طلعتِ زیباش 'her beautiful countenance'; چشمِ بینات 'thy seeing eyes'; جامهٔ نوم 'my new garment'; پسر نیک خوت 'thy well-disposed son'.

Rem. *a.* In poetry (especially in the older poems), the possessive pronoun is sometimes separated from its *muzāf*; as بخون ریختنم for پنبه درگوشم کن پنجهام درگوش کن 'to shed my blood'; 'put cotton into my ear'. In some instances this is, perhaps, the result of pure licence; but, in most cases the construction is so strikingly in accord with the law that determined the position of the enclitic in the parent-language—viz. that it should be affixed to some word *preceding* the governing noun—as to preclude the supposition that it is the result of mere licence or accident. Sometimes the possessive pronoun is affixed to the verb itself, and so is likely to be mistaken for the *objective*; e.g.

تولایِ مردانِ آن پاك بوم برانگیختم خاطر از شام و روم

'Affection for the men of that blest land, detached my heart from Syria and Asia Minor'; where برانگیختم خاطر = خاطرِ مرا (i.e. مرا).

¹ In the spoken language of the present day, the *y*, together with its vowel, is generally dropped: as پایش for پایش; جاش for جایش, &c.

Rem. b. The plurals *مان*, *تان*, *شان*, are less common in prose than in verse. Prose writers exhibit a preference for the independent pronouns *ما*, *شما*, and *ایشان* as *muzāf ilaih*.

b) *The Objective Pronoun* (ضمیر مفعول).—When the affixed pronoun is employed in the dative or accusative, its position is free, especially in poetry. It may be attached to the verb; as *دیدمت* ‘I saw thee’ (= *ترا دیدم*); *زدندم* ‘they beat me’ (= *marā zadand*); *پرسیدمش* ‘I asked him’ (= *ūrā pūrsīdam*); or, if it be a compound verb, to one of the members; as *ملامتش کردم* ‘I reproached him’ (= *ūrā malāmat kardam*); or it may be affixed to any word in the sentence, not unfrequently (in accordance with the rule observed in the parent language), to a word preceding the verb, e.g. *منت رهبری کنم* ‘I will guide thee’; *از مویش گرفتند* ‘they seized him by the hair’; *گرش زرندهی* ‘if thou wilt not give him money’; *اگر با منت سر یاریست* ‘if thou hast the thought (or desire) of friendship with me’; *کنم شان همه سرز*; *گردن جدا* ‘I will sever the heads of all of them from the necks’.

Note. With the exception of the conjunctions *و* and *یا*, there appears to be no word to which the enclitics may not be joined—not only ‘in the vulgar speech’, but also in the language of literature;¹ although, in classical literature, they are rarely affixed to the prepositions *به*, *با*, *بی*. In combination with the conjunctions *که* and *چو*, the enclitics take the forms *یم*, *یت*, &c.; e.g. *کیم* *kiyam*; *چیت* *chiyat*. But these combinations are often contracted by the older poets; as *کیم* for *که ام*; *کیت* for *که ات*; *کوت* for *که او ات*; *کیش* for *که اش*; similarly *چت* for *چه ات*, &c.

Rem. a. In poetry, the objective pronoun (like the possessive) may be affixed to a word immediately, without a connecting vowel; e.g. *خرمنش* for *خرمنش*; *نگفتمت* for *نگفتمت*.

Rem. b. The Persian *am* = Phl. *am* = O.P. enclitic (dat.) *maiyy*; *at* = Phl. *at* = O.P. *taiyy*; *ash* = Phl. *ash* = O.P. *shaiyy*. The plurals *مان*, *تان*, *شان* are formed from the singulars by the addition of the plural suffix *ān*.

B. THE REFLEXIVE PRONOUNS (ضمائر تاکیدی)

§ 60. a. The reflexive pronouns are, 1) *خود* *khud*, or in poetry (at the end of a hemistich) *khad* ‘self’; 2) *خویش* *khāsh* (archaic *khēsh*) ‘own’;

¹ *Mirza Habib* of Isfahān, in his *Dabistān-i-Pārsī*, says on this subject:—
و همچنین بم — بت — بش — بمان — بتان — بشان — و ازم — ازت —
(الخ) — و درم — درت — (الخ) — که در نثر و نظم و در محاوره مستعملست.

one's own'; 3) خویشتن *khīshstan* (archaic *khēshstan*) 'one's own body, person, or self; self'.

Rem. خود = Phl. *khvat* = Z. *hvato* (cf. S. *sva-tas*): خویش = Phl. *khvōsh*, *hvōsh* = Z. *hvaētush*: خویشتن = خویش + تن 'body'.

1) خود 'self; oneself, himself', &c.; 'own; his own', &c.—*Khud* is applicable to both animate and inanimate objects. It has no plural. In the singular it is declined like the personal pronouns. Like the Latin *ipse*, it may be added for emphasis to any of the personal pronouns, and may either precede with the *izāfat* or follow the pronoun without it. At the same time it may have the corresponding enclitic affixed to itself; e.g.

- 1st p. sing. خود من or خودِ من; (or خودم من or خودم) 'I myself'.
 2nd ,, خود تو or خودِ تو; (or خودت تو or خودت) 'thou thyself'.
 3rd ,, خود او or خودِ او; (or خودش او or خودش) 'he himself'.
 1st p. pl. خود ما or خودِ ما; (or خودمان ما or خودمان) 'we ourselves';
 and so on.

b. *Khud* ■■ an Intensive. Similarly, it is used to strengthen a substantive, either preceding it with *izāfat* or following it without *izāfat*; e.g. خود دین 'the very essence of religion'; خود شخص 'the peculiar nature of the person; the very personification' (of); or the demonstrative pronoun آن or این; e.g. خود دشمن 'the enemy himself'; وفا خود 'fidelity itself'; آن خود 'it itself'. It may even be used to intensify itself; as خود بخود 'quite of himself (or itself); freely, voluntarily, spontaneously', &c.; or it may be strengthened by one of its Arabic synonyms, نفس, عین, ذات, &c.; as خود بنفس 'he himself'; خود بنفس 'in propria persona'. Also خود is often used ■■ equivalent to English 'very' denoting identity; as آن خود مال گم شده بود 'that was the very property that had been lost'.

c. It is also often used alone, the pronoun required being easily determined from the context, or from the termination of the verb in the sentence.

d. *Khud* ■■ a Possessive. In the construct state, as ■■ possessive, خود (or, optionally, خویش) must always be substituted for the genitive of the personal pronouns, when these refer to the subject (inchoative or agent) of the verb; e.g. بتسکین خاطر خود را می گفت 'for the consolation of his (own) heart, he was saying'; but بتسکین خاطر او را 'for the consolation of his (i. e. another person's) heart'.

Rem. e. *Khud* is commonly employed in compounds; as بی خود 'beside oneself (or himself, &c.), elated, distracted, &c.'; خودرای 'self-

opinioned'; خودپسند 'vain, conceited'; and many more which will be found in the lexicons.

2) *Khīsh* ■ ■ ■ Possessive. خویش 'own; one's own, his own, &c.'—*Khīsh* is applied to persons only. Owing to its adjectival character, it cannot, like خود and خویشان, be used to emphasize a pronoun or substantive; but it is very commonly employed as a possessive, in the construct state, under precisely the same conditions as خود; e.g. عهدِ خویش گردانید 'till he constituted (him) his (own) successor by covenant'. ولی عهدش او, or ولی عهد او would signify 'his (i.e. another person's) successor'; بنفسِ خویش 'in propria personā'.

Note. In ordinary prose خود or خویش may be employed as *muzāf ilaih* at the option of the writer. But in rhyming prose, or in poetry, the choice of the one or the other is usually determined by the rhyme.

f. *Khīsh* ■ ■ ■ Subst. خویش is also used as a substantive, signifying 'one's own (his own, &c.); a kinsman'; and it may then form the plural خویشان. — خود would appear to be sometimes employed in nearly the same sense; e.g. فلانی از خود است 'so-and-so is one of ourselves'; i.e. he is not a stranger or an alien.

3) خویشان 'self; oneself, himself, &c.'—*Khīshān* is only applied to persons, or to things personified. Like خود, it has no plural form; but it is declined in the singular. It may also be used to emphasize a pronoun, but cannot have an enclitic annexed to it; e.g.

او خویشان گم است 'He himself is astray'.

Like خود, too, *khīshān* may be used in any of the cases; e.g.

(Nom.) خویشان سیم و غلّه اندوزند 'They themselves accumulate money and grain'.

(Dat.) با خویشان همی گفت 'He was saying to himself'.

(Acc.) خویشان را بزرگ می بینی 'Thou regardest thyself as a great man'.

(,) مرا ازان چه که پروانه خویشان بکشد 'What does it matter to me that the moth should kill itself?'

(Gen.) نه آنچهان بتو مشغولم . . . که یاد خویشتم در ضمیر می آید 'I am not so engrossed with thee, that the thought of self (ever) enters my mind'.

C. THE DEMONSTRATIVE PRONOUNS (آسمای اشاره)

§ 61. The demonstrative pronouns are of two kinds: a) the detached or independent; b) the annexed demonstrative.

a) The Independent Demonstratives

§ 62. a. The independent, or detached demonstratives are—

- 1) این 'this here, this',—for near objects (از برای قریب).
- 2) آن 'that yonder, that',—for remote objects (از برای بعید).

Rem. این is derived from the Pāz. *īn*, which is probably from a primitive *aina*; cf. S. *ēna*: آن = Pāz. and Phl. *ān*; O.P. *anya* 'other'; cf. S. *anya*, and Hindī *ān*. Some scholars, however, refer *ān* to the Z. *an-a*; S. *an*, or *an-a*.

b. آن is also used as a personal pronoun, in referring to inanimate objects, and corresponds to the English 'it' (v. § 58 b).

c. Like our demonstratives 'this' and 'that', این and آن are sometimes *local* adjectives, and sometimes *logical* pronouns; i.e. they represent something that has been spoken of without indicating its locality. As adjectives, they precede the substantive, and are indeclinable; but they may define a singular or a plural noun in any case; e.g. این مرد 'this man'; این مردان 'these men'; آن زنان 'those women'; در آن راه 'in that road'; آن خانه‌ها 'to those houses'; or (acc.) 'those houses'; and so on. By omitting the 'object pointed out' (مُشاراً إليه), they may be used as substantives, and are then declinable; as—

SINGULAR

Nom.	این 'this'.
Acc.	اینرا <i>īn-rā</i> .
Dat.	{ اینرا <i>īn-rā</i> ; باین <i>ba-īn</i> , or بدین <i>badīn</i> (v. § 57, Note 2).
Abl.	از این or ازین <i>az-īn</i> .
Loc.	در این or درین; بر این or برین.

PLURAL

Nom.	اینان 'these' (persons); اینها 'these' (things).
Acc.	اینانرا <i>īnān-rā</i> ; اینهارا <i>īnhā-rā</i> .
Dat.	{ اینانرا, باینان, or بدینان. اینهارا, باینها, or بدینها.
Abl.	از اینان or ازینان, &c.
Loc.	در اینان or درینان, &c.

For the forms این, از این, در این, and the like, we now generally meet with ازین, درین, &c. Similarly is declined آن, except that the

ablative and locative forms از آن, در آن, بر آن, &c., are as commonly used as ازان, دران, بران, &c.

Note. In poetry the *hamza* of این and آن is dropped after the conjunctions و *va* and که *ki*; e.g. وین *vīn*, for و این *va īn*; وان *vān*, for و آن *vān*; کین (also کاین *kāin*) *kīn*, for که این *ki īn*; کان *kān*, for که آن *ki ān*. Occasionally زانک *zānk* occurs, for که ز آن *ki zī ān ki*.

d. **The Ancient Demonstr. Im.** Besides these demonstrative pronouns we also meet with the relic of another demonstrative, اِم *im* (= O.P. *ima*; S. *ima*), which invariably replaces the demonstrative این before the words روز 'day', شب 'night', and سال 'year', and, occasionally, before the words بار 'time', and صبح 'morning' (but this is not considered chaste); and is always inseparably attached to them in writing; e.g. امروز 'this day, to day'; امشب 'to night'; امسال 'this year'; انبار *imbār* 'this time' (more commonly این بار, of which انبار is, perhaps, a contraction); امصبح 'this morning' (more correctly این صبح).

e. **The Demonstr. An ■ ■ Possessive.** The demonstrative آن is commonly employed as the governing word (مُضَاف) in the construct state to form a *possessive locution*; as آن من 'mine' (lit. 'that which (is) of me'); آن تو 'thine'; آن او 'his', &c. And the preposition از often precedes the آن; ■ ■ از آن ملک ■ ■ 'a horse of the king's'—not, however, in the sense of 'of the king's horses'; but, 'out of the things belonging to the king'; گاو از آن برهن 'an ox belonging to a Brahman'. See § 27. Possessive Genitive.

Rem. In the spoken language of the present time, the construction with آن or از آن is not often used. The genitive از of itself suffices to express possession; as این خانه از پدر است 'this house belongs to (lit. 'is of') the father' (see § 27. Possessive Genitive); or the word مال is employed; as مال پدر 'the father's' ('the property of the father').

f. **The Demonstr. used to express Sort or Kind.** The demonstratives, preceded by the *partitive* از, are sometimes used elliptically for ازین مهیاره عابد فریبی, or ازین قبیل; and ازان قبیل, &c.; e.g. ازین مهیاره عابد فریبی 'a devotee-bewitching beauty of *this* (or, of such a) kind' (Sa'dī);

من از آن مرد نیستم که بسخنان شما فریفته و مغرور شوم

'I am not the kind of man to be taken in and deluded by your words' (Mirkhond).

g. The demonstratives are very commonly strengthened by prefixing to them the word هم 'even, same'; as همین سخن 'this same (or, very) word; *this* word'; همان روز 'that same (or, very) day'. In the locative

case we also meet with همدرآن, or 'هم در آن' 'in that same'; 'on (or, after) this same'. همان is also used to express the simultaneous occurrence of two events; e.g.

از وی دهان کشادن همان بود و از رو باه رو درگریز نهادن همان

'No sooner did he open his mouth than the fox took to flight'.

h. The Demonstrative *Īnak*, &c. A similar strengthening is effected by adding to the demonstratives, 1) the suffix *ak* — اک; as اینک 'lo! here' (is), or 'here' (is); آنک 'behold, there' (is); e.g.

چون منکر مرگ است او گوید که اجل کو کو

مرگ آیدش از شش سو گوید که منم اینک

'Since he believes not in Death he says, "Where, where is Death?" Death comes to him from all six sides and says, "Here am I!"'

در ابخازیان انک گشاده حریم رومیان اینک مَهتیا

'Behold, the doors of the Georgians are open (to you); Lo! the sacred precincts of the Byzantines are ready (to admit you)': *Khāqānī*.

2) The forms *Īnt* and *Ānt*. The affixed personal pronoun *at* (ت); as اینت *īnt* (for *īn-at*) 'this (is) for thee'; 'behold, here is'; آنت *ānt* 'that (is) for thee'; 'behold, there is' (but both are also used as synonymous with زهی 'bravo! how excellent'! &c.); e.g.

سعدی اگر جان و مال صرف شود در وصال

آنت مقامی بزرگ و اینت بهائی حقیر

'Sa'dī, if (thy) life and wealth be spent in (obtaining) union, *This* (or *the latter*) is an exalted station for thee; and *That* (or *the former*) an insignificant price'.

And *Khāqānī* says:—

آنت علی رأیتی قاتل هر خارجی

اینْت قُباد آیتی قانع هر مزدکی

'*There* thou hast one possessed of the standard of 'Alī (and, like 'Alī), the slayer of every *Khārijī*: *Here* thou hast one possessing the power of Qubād (and, like him) the extirpator of every follower of Mazdak (the heresiarch)'. Similarly (though less commonly) we meet with اینش *īnsh* (for *īn-ash*) 'this (is) for him', &c.

i. The Demonstratives *Chumīn*, &c. By prefixing to این and آن the word چون 'like' (contracted to چُن), we have the demonstratives چُنین 'like this, such, such a one'; and چنان 'like that, such'; adverbially, 'in such a manner, so'. And these may be strengthened by prefixing to این the former, and آن to the latter; as اینچنین 'such as this, such'; آنچنان 'such as that, such'; e.g. 'the' ادای چنین خدمتی

performance of such a duty'; چنان زندگانی 'such an existence'; آنچنان چنان 'such a bad-lived one'. By prefixing هم to چنين and چنان we obtain the adj. and adv. همچنين 'even like this, just such as this'; 'precisely such or so, in the very same manner', &c.; همچنان 'even like that, just such as that', &c. While by affixing the relatives که and چه to چنان we obtain the forms چنانچه and چنانکه 'just as', 'in the same way', 'in such a way that'.

Rem. As last members, این and آن appear in the compounds چندین and چندان 'so much, so many', &c. (the Lat. *tantus, tot*), which are noticed under the indefinite pronouns. As first members they help to form many pronominal adverbs; as اینجا 'in this place, here'; آنجا 'there', &c.

b) The Affixed Demonstrative

§ 63. The affixed demonstrative pronoun is ی—ی (archaic *ē*), called یایِ اِشَارَت 'the demonstrative ی', or یایِ تَعْرِیْف 'the *yā* that makes (the noun) determinate' or یایِ صِفَت 'the descriptive *yā*'. It is annexed to a noun in the singular or plural, and is almost invariably followed by the conjunctive particle که of a relative clause (*v.* § 64); e.g. آن پادشاهی که (or پادشاه که) 'the king who'; کسانی که 'the (or, those) persons who'; چیزی که 'the thing which'; کارهایی که 'the works which'. Numerous examples of its use will be found under the relative pronoun.

Rem. The demonstrative ی (*ē*) is derived from the Phl. *ē* = the O.P. demonstrative pronoun *aita*. It is the same pronoun which forms the base of the personal pronoun *īshān* (*ēshan*, 3 pers. plur. of او), and which is found in the locution زیرا (i.e. *az-ē-rā*) 'because of that'; and also in the indefinite pronoun ایچ *īch*, or هیچ *hīch* (archaic *ēch*, or *hēch*) 'anything'.

D. THE RELATIVE PRONOUNS (أَسْمَاءُ مَوْصُولَةٌ)

§ 64. a. The relative pronouns are که *ki* (= O.P. *ka*) and چه *chi* (= the O.P. enclitic *chiy*). The former is applicable to both animate and inanimate objects; and is always to be used where the antecedent is a noun or noun equivalent definitely expressed, whereas چه can only be used when the antecedent is either هر, آن, or هران in the sense of a thing not a person; e.g. آنچه گفتی 'that which thou saidst', but آن سخن که گفتی 'that speech which thou didst utter'. چه is always affixed to its antecedent; and که—which is termed کَافِ صِلَةٌ 'the *kāf* of (i.e. which introduces) the conjunctive, or relative clause'—generally comes immediately after the antecedent; but it is sometimes separated

from it by one or more words. The antecedent, the conjunctive particle, and the *صلة* or relative clause, together, are regarded grammatically as one inseparable whole, and hold the position of a single word in the sentence.

THE ANTECEDENT (إِسْمٌ مُّوَصَّلٌ or مُّقَدَّمٌ)

b. The antecedent of *كِي* may be—1) A personal pronoun (*v. Rem. c*); as *من كِي* 'I who' (lit. 'I, that'); *تو كِي* 'thou who', &c. 2) A demonstrative pronoun, used substantively or pronominally in the sing. or plur.; e.g. *آنكِي* 'he who', or 'that which'; *آنانكِي* 'those who'; *انهاكِي* or *آنهاكِي* 'those which' (and, at the present time, 'those who'), &c.

3) A common noun in the sing. or plur., but *always determined by the demonstrative*; e.g. *آن زن كِي* or *زنكِي* 'the woman who'; *آن زنكِي* or *زنانكِي* 'the woman who'; *آنكس كِي* or *كسكِي* 'the person who'; *آن كسانكِي* or *كسانكِي* 'the persons who'; *آن كار كِي* or *كاركِي* 'the work (or act) which'; *آن كارها كِي* or *كارهائيكِي* 'the works which'.

4) A proper noun (*v. Rem. c*); as *سيكندر كِي* 'Alexander who'.

5) The indefinite pronoun *هرآن*, or its substitute *هر*; as *هرآنكِي* or *هركِي* 'every one who, every such person as, he who, whoever'.

6) A common noun in the sing., with *هرآن* or *هر* prefixed; e.g. *هرآن شخص كِي* or *شخص كِي* 'every person who'; *هرسخن كِي* 'every word which'; *هرچيز كِي* 'every thing that'.

c. The Antecedents of *چی*. The antecedent of *چی* is always one of the pronouns *آن*, *هرآن*, or *هر*; e.g. *آنچه* 'that which' (= O.P. *aniyašchiy*); *هرآنچه* or *هرچه* 'everything that', 'whatsoever'.

d. Compound Relatives. The compound relative pronouns are *هرکدامکِي* or *هرکِي* 'whosoever or whoever'; *هرکدامکِي* 'whichever' (in which the interrogative pronoun *کدام* is used enclitically); and *هرآنچه* or *هرچه* 'whatsoever or whatever'.

Rem. The archaic forms *آنک* and *آنچ* (for *آنکِي* and *آنچه*) sometimes occur in old writers, in both prose and verse. So, also, *هرچ* (for *هرچه*) is occasionally met with in poetry.

Note 1. The Old Relative *Kujā*. By the older poets *کجا* 'where' ? is often used as a relative instead of *کِي*; and *آنکجا* for *آنکِي*, &c.; e.g. *هرآنکس کجا يافتِي* 'every one whom he used to find'.

Note 2. The forms *آنکِي*, *آنچه*, &c. (64 b, 2), 3), 5), 6), and c) are the only ones to which native grammarians apply the term *اسمای موصول*, or, briefly, *موصول*. When the antecedent is a personal pronoun, or a proper name, they call it the *موصوف* 'qualified noun', or *مفسر* or

بیان 'the described or explained noun', of which the following clause, introduced by the conjunctive particle, is the صفت 'qualificative', or مفسّر or مبین 'descriptive or explicatory noun'; while the *که* itself is called (not the *kāfe šila*, but) کاف بیان 'the explicatory *که*'; e.g. in تو که نامت رستم است 'thou who hast the name of Rustam', and سیکندر که بر عالمی حکم داشت 'Alexander, who held sway over a world', the pronoun تو and the proper noun سیکندر are termed مبین or موصوف; *که*, the کاف بیان; and the following clause—*که* to *ast* in the one case, and *که* to *dāšht* in the other—the مبین, or صفت, but not the صلة.

THE RELATIVE CLAUSE

§ 65. The relative clause, whether conjunctive or qualificative, always contains a pronoun (called the عائد or راجع 'the reverter, or referrer', i.e. to the antecedent, termed its مَرَجِع) which refers to the antecedent—although altogether independent of it in respect of *case*—and, together with the conjunctive (or explicatory) particle, supplies the syntactical place of our relative pronoun. This pronoun (the عائد) may be optionally expressed when it is in the nominative case (even when it is implied in the verb of the صلة as its فاعِل or subject); but it is generally omitted when its omission is not detrimental to the perspicuity of the sentence. Its insertion, however, is necessary when it is in the genitive, the dat.-acc. with را (referring to persons), or any of the oblique cases. In the dat.-acc. the forms *که*, *آنگرا*, *هر که*, &c., are very commonly used, by ellipsis, for *که* اورا, &c. The following examples will explain the use of this pronoun:

Nominative. هر که او از همزبانی شد جدا

'Whoever has become separated from ■ friend': هر که او = 'every one that he'.

ابلهی کو روز روشن شمع کافوری نهد

'The fool *who* lights (lit. sets up) ■ camphor candle in bright day': (here 'who' = کو = او 'that he').

آنکه در آدم دمیده روح را

'He *who* into Adam breathed the breath of life': ('who' = او; but the pron. او is implied in the verb).

از هر چه بگذرد سخن دوست خوشتر است

'Sweeter than everything that passes away is the speech of a friend': (here آن 'it', is understood before بگذرد).

Note. The pronoun is generally omitted when it is the *inchoative* (مبتدا), or subject of a *nominal sentence*; as

آنکه بستمگارست گنهگارست

‘He who is an oppressor is a sinner’: (where the pron. او is understood before بستمگار).

Genitive. من که در پیش من چه خاک و چه سیم

‘I, before whom (in whose eyes) dust and silver are on a par’: (‘before whom’ = من که در پیش من ‘that before me’).

تو که نامت رستم است کار رستم نتوانی کرد

‘Thou, whose name is Rustam, canst not do the deeds of Rustam’: (‘whose’ = ات ... که ‘that of thee’).

غریبی که پُر فتنه باشد سرش

‘The foreigner whose head is full of sedition’: (‘whose head’ = سرش ... که ‘that his head’).

آن کار مکن که انجام آن زشت است

‘Do not that work the end of which is bad’: (‘the end of which’ = آن که انجام آن ‘that the end of it’).

Dative, ای که شخص منت حقیر نمود

‘O thou to whom my person appeared contemptible’: (ت = ترا ‘to thee’).

Dative with به.

آن زر هر آنکس را که بوی دادنی است خواهم داد

‘I will give that money to whomsoever it ought to be given (lit. to whicheversoever person that to him)’.

Accusative. تو آن نیستی که پدر من ترا باز خرید

‘Art thou not he whom my father redeemed?’ (‘whom’ = ترا ... که ‘that ... thee’).

هرچ آن ز عمر خود بتوانی بشب بدزد

‘Whatever thou canst steal from thy life, do steal it in the night’: (here the pron. آن is expressed).

وآن کرا پادشاه بیندازد

‘And he whom the king casts down’: (‘whom’ = کرا = او را ‘that him’).

هر کرا راست روش شغل فرموده بود همه را معزول کرد

‘Whomsoever Rāst Ravish had employed he dismissed, every one’.

Ablative. هرکه ازو هنروری نباید سروری را نشاید

‘He from whom (lit. that from him) skilfulness cometh not (i.e. who does not possess skill) is not fit for command’.

Locative. نه مردست آن که در وی مردمی نیست
 'No man is he *in whom* (lit. *that in him*) humanity exists not'.

بس جان بلب آمد که برو کس نگرست
 'Many a life has passed away (lit. came to the lips) *over which* (lit. *that over it*) no one wept'.

Note, that when the pronoun (the *عائد*) is in the dat. or acc. it is frequently not expressed in the relative clause; but its sign *را* is attached to the antecedent, even though this may be the nominative of the sentence; e.g.

آنرا که فلک بمسند عشق نشاند
 'He *whom* Heaven (has) seated on the throne of love' (= آنرا که) (آن که اورا).

که یزدان کسی را که دارد نگاه ز گرما و سرما نگرود تباه
 'Since the person *whom* God watches over is not harmed by heat and cold' (کسی که اورا = کسی را که) as it would be expressed in prose). A similar construction is allowable when the suppressed pronoun is in the genitive or datival form of the genitive case; e.g. مراد هرکه بر آری 'whose ever desire thou accomplishest will become obedient to thy command'; 'tra که دست بلرزد گوهر چه دانی سفت' 'how canst thou, whose hand trembleth, perforate a pearl?' where 'tra که دست = تو که دستت = ترا که دست'.

E. THE INTERROGATIVE PRONOUNS (اسمای استیقام)

§ 66. The interrogative pronouns are—

1. کی, or (old) کی 'who'?
2. چی, or (old) چی 'what'?
3. کدام (= Phl. *katām*) 'which' (of two or more); 'what'?
4. چند 'how much'?' 'how many'?' (= Phl. *chant* = Z. *chvant*; cf. Lat. *quant-us*).

1, a. The Interrogative *Ki*. که is restricted in its application to *animate* objects and is applicable to both numbers; but the plural *کیان* is sometimes used; e.g.

کس ندانست بدرگاه تو ای شاه که ما
 خود کیانیم و چها بر سر ما میاید
 'No one knew, in thy court, O king! *who* we really were (lit. are), and what things came (lit. come) upon us'.

It is declined like a substantive, and may be used in any case; as 'از کیه پرسیدی' 'to whom shall I tell my case?' (lit. from) *whom* didst thou inquire?' 'از زبان که' 'by whose tongue'?

In the dat.-acc. the postposition را is inseparably attached to که, and the silent ۛ being then no longer required is dropped; as کرا دیدی 'whom didst thou see'?

b. When the interrogative is inseparably connected with a following word or suffix of which the initial letter is ا (as the subst. verb است, or the verbal terminations ای, ام, &c., or the plur. suffix ان), the form که gives place to کی the ا is elided, and its short vowel—except in the case of است, when the vowel of ا disappears along with it—is transferred to the ی of کی; e.g. آن مرد کیست 'who is that man'? ما کییم 'who are we'? من کیَم 'who am I'? ایشان کیند 'who are they'? کیان 'what persons? who'?

Note. In the older writings, کی is not restricted to the cases noticed above, but is often used independently instead of که; as it is also in the spoken language of the present day; e.g. کی می آید 'who is coming'? This remark also applies to چی, in the old language.

2, a. The Interrogative Chi. چه is used both substantively and adjectively; as چه میگوید 'what does he say'? چه کس است 'what person is it'? چه چیز است 'what thing is it'? or 'what is it'? As a substantive, its application is restricted to inanimate objects. It is applied to the plural as well as the singular. The plural چها *chihā* (چه + ها) is, it is true, often met with; but usually in the exclamatory sense of 'what things!' as چشم بد ایام چگونم که چها کرد 'how shall I tell what things (or, ills) Time's evil eye has done'? (see also 1, a. couplet). چه itself is frequently used as an exclamation, expressive of admiration, or astonishment, or indignation; e.g. چه زید 'what a man Zaid is!' این چه سخن است 'what language is this'!

b. As a substantive, چه is declined precisely as که is; e.g. in modern colloquial. Nom. یعنی چه 'what is the meaning of this? why'? Gen. از بهر چه 'for the sake of what'? 'for what'? 'wherefore'? Dat. چرا or نچه; Abl. از چه; and so on. But چرا is invariably used in the sense of 'for what? why'? (a meaning which, by ellipsis, چه itself sometimes has; as چه نشینی 'why sittest thou still'?). If it is intended that چه, followed by را, should have the sense of the dat. or acc. 'to what? or what'? the را is written separately:

بگفتمش که بده مُشت بر دهانم زد

نداد گوش چه را گفتم و چرا گفتم

'I said to him "Give (it)": he hit me a blow on the mouth with his fist. He paid no heed to what I said, or why I said it'.

This, however, is not a common form; the more common expression in this sense is *چه چیز را*; or, if the interrogative is in the accusative case, *چه* alone (the nom. form of the acc.); as *چه دیدی* ('what didst thou see?') 'what is the matter?'

c. The dative *بچه* sometimes has the meaning of *چرا* 'wherefore'?; but it may also signify 'to what'?; e.g. *بچه ماند* 'to what is it like'? The ablative *از چه* may have the meaning of 'from what cause'? 'for what reason? why'? but it often occurs in the sense of 'of what thing or matter? about what'? 'of what material'?

d. If *چه* is connected in writing with a following word, its *ه* will disappear; as *چرا* (for *چه + را*); *چها* (for *چه + ها*); *چگونه* (for *چه + گونه*) 'in what manner? how'? *چسان* (for *چه + سان*) 'like what'? And if the following word has *ل* for its initial letter, the form *چی* replaces *چه*, just as *کی* under the same circumstances has been shown to replace *که*; e.g. *آن چیست* 'what is that'?

Rem. As an interjection *چه* often occurs to express admiration in the sense of 'how!' as *چه خوش بودی* 'how excellent it would be'! It is also used as a conjunction, in the sense of 'for, because'; e.g. *چه آنان شاید مُرده باشند* 'for, they may, perchance, be dead'. The dative *چرا* followed by the conjunction *که* (i.e. *چرا که*), has the meaning of 'for the reason that, because'.

3. The Interrogative *Kudām*. *کدام* is applied to both animate and inanimate objects, and is used both substantively and adjectively, and in any case; e.g. *کدام کوی او کدام است* 'which is his street?' *آن کدام* *بکدام عبارت عبارت* 'which (or, what) journey is that?' 'to which expression dost thou allude?'—'Which particular one?' is expressed by *کدامیک*, or *کدام یک*, or *کدام یکی*. As an adjective, *کدامین*, or its contraction *کدامی*, may be used for *کدام*; as *در کدامین شهر میبودی* 'in what town usedst thou to dwell'? When *کدام* is repeated, as in the sentence, *Which is his house and which is yours?* the second *کدام* is placed last in the sentence, e.g. *خانه او کدام است و خانه شما کدام*. Apart from its use as an interrogative *کدام* is also used relatively; e.g. *فرمود که این لغت* 'he said in which book this expression is found'.

4, a. The Interrogative *Chand*. *چند*, like *kudām*, is applicable to both animate and inanimate objects, and is used with or without a following substantive. If the substantive is expressed, it must be in the singular; e.g. *چند اسب داری* 'how many horses hast thou'? *ترا مشاھره چند است* 'how much (or, what) monthly wages hast thou'?

چند (in modern colloquial, چند) 'for how much art thou selling (or, wilt thou sell) it'?

b. چند, like چه, is sometimes used as an exclamation; as چند از آن روز کردم استغفار 'how much (or how often) I have repented of that day'? It is also often used in poetry preceded by تا in the sense of 'how long'; e.g. این حکم و غرور و خشم تا چند 'this authority and pride and wrath for how long'?

F. INDEFINITE PRONOUNS AND NOUNS (مُبهمات)

§ 67. Under the indefinite pronouns may conveniently be classed certain indefinite nouns which have more or less of a pronominal character, as well as those nouns, expressive of some indeterminate number or quantity, which native grammarians class under the head of کِنایات 'words of which the precise significance is concealed'; and صفات غیر معین 'indefinite adjectives'. These indefinite pronouns and nouns are as follows:—

1), a. **Kas.** کس (= Phl. *kas* = O.P. *kašchiy*), 'person, one, any one, some one, somebody'; and کسی 'a person, any person, any one, some one', &c.; with ■ following negative, 'no one, nobody'; plur. کسان 'persons, people'. It is declinable; e.g. کس در سرای نیست 'there is no one in the house'; درون کس مخراش 'do not wound (lit. scratch) the heart of any one'.

ز مهر کسان روی بر تافتم کس خویشتن خویشتن یافتم
'I (have) turned away my face from the love of people: I have found myself the person for (the best friend to) myself' (Nizāmī).

اگر کسی از من 'what persons (or, who) are they'?; یکی از کسان او حاضر بود 'if any person should inquire of me'; 'one of his people was present'.

b. کس is also used in the sense of 'a somebody, a person (or object) of worth or consequence'; to which is opposed ناکس 'a nobody', &c.; e.g. ناکس بتربیت نشود کس 'a worthless person will not, by education, become a person of worth' (Sa'dī). آنکه ناگاه کسی گشت بچیزی نرسید 'he who all at once became a thing of importance, did not attain to anything' (Sa'dī). کس و ناکس 'noble and plebeian, high and low, everybody'.

2) **Shakhṣ.** Ar. شخص 'person, individual, some one'; شخصی 'a person, some one, somebody'. The Ar. (broken) plural is اشخاص. It is synonymous with, and declinable like, کس; e.g. همان شخص بر وی بگذشت

'that same *person* passed by him'; شخصی نزد او آوردند; 'they brought a *person* to him'.

3) **Mardum.** مردم 'people' (= Phl. *martum*): plur. مردمان; e.g. نتوانم زبان مردم بست 'I cannot stop *people's* tongues'; مردمان... مرا منع کنند که... 'people forbid me, saying ...'

Note. The indefinite subject مردم is frequently not expressed, but implied in the plural verb; as

نَدهد مرد هوشمند جواب مگر آنگه کزو سوال کنند

'The wise man does not give an answer till *people* put a question to him' (or, till *he is questioned*: Sa'di); آورده اند 'they (or *people*) have said; it is said'.

4) **Chiz.** چیزی 'thing, something'; چیزی 'a thing, something, anything'; with ■ following negative, 'nothing'; e.g. چیزش بمخشد 'he gave him *something* and said *nothing*'.

5), a. **Hich (Hēch).** هیچ (old), 'any'; 'anything'; with a following negative, 'nothing, none'. It is used both adjectively and substantively. As an adjective it is applicable to both animate and inanimate objects, and always precedes the substantive; as هیچ کس 'any person, anybody'; هیچ چیز 'anything'; with a following negative, 'nothing'; e.g.

بهیچ یار میده خاطر و بهیچ دیار که بر و بحر فراخت و آدمی بسیار
'Give not thy heart to *any* companion, nor to *any* land; for the world (lit. land and sea) is wide, and men are many'; در دلش از هیچ 'grief of *any* kind never came to his heart'.

It may also be followed by a numeral, used as a substantive; as هیچ احدی 'any one', with a following negative, 'not any one, no one, none'. The substantive may also have the **یای تنکیر** annexed to it to strengthen the pronominal adjective; as هیچ عیبی ندارد 'it has *no* fault' (or, 'no defect *whatever*'); در هیچ تاریخی 'in *any* epoch whatever'.

b. The following are examples of the use of هیچ as ■ substantive: سرو را هیچ ازینها نیست 'and the cypress has not *any* (or, has none) of these'. او صبر ندارد که بسازد بهیچ 'he has not the patience to make shift with *anything*'. بهیچ چیز = بهیچ.

c. هیچ is also frequently used absolutely in the sense of (1) 'nothing, naught'; (2) 'a thing of no worth or account'; and (3) 'at all'; e.g. گفت هیچ 'how much is thy monthly'.

salary'? He said 'Nothing'; این همه هیچست چون بگذرد 'these are all of no account, since they are fleeting' (Sa'dī). مکن نماز بر آن هیچ که هیچکس نکرد 'do not pray for that worthless fellow who has done nothing' (Sa'dī).

In this sense هیچ also occurs in composition with a negative imperative to form compound nouns, as: هیچمدان an ignoramus; هیچمیرز a wastrel, good-for-nothing fellow.

d. **Hīchkudām.** The pronoun کدام is used relatively in combination with هیچ; as هیچکدام 'either' (of two); 'any one soever' (of a number); e.g. هیچکدام از آن دو 'either of those two'; با هیچکدام آن 'he has not that affection (lit. inclination of the heart) for any one soever that (he has) for Ayāz' (Sa'dī).

Rem. *Hīch*, or *īch* (archaic *hēch* or *ēch*) = Phl. *hēch* or *ēch* = O.P. *aiva + chiy*; cf. § 36, Rem.

6) **Har.** هر 'every, each'; sometimes 'all' (= Phl. *har* = O.P. *harva*; cf. Z. *haurva*; S. *sarva*). *Har* is used as a distributive pronominal adjective and always precedes the substantive, which may have the *وحدت یای* affixed to it in order to strengthen or emphasize the distributive; as هر کس or هر شخص 'every person, everybody'; e.g. بهر نعمتی شکر واجب 'everybody praised him'; هر کس برو آفرین خواند 'for each single blessing (or, favour) a rendering of thanks is incumbent'; هر خاری بتصمیحش زانست Him 'each single thorn is a tongue for to extol Him'; هر زبانی محاوره دارد 'every (or, each separate) language has a usage (or, an idiom) peculiar to itself'.

Similarly, we have هر جا ' (in) every place, every where'; هر گاه ' (at) any time, whenever'; بهر حال 'in every case, in any case'. The distributive may also precede a numeral; e.g. هر یک, or هر یکی 'every one, each one'; هر دو 'both'; هر سه 'all three'; هر صد 'every one of the hundred'; or کدام used relatively, as هر کدام 'whichever'.

Rem. For the use of هر, and its strengthened form هر آن, as the antecedent of a relative pronoun, and in forming compound relative pronouns, see § 64, b, 5); and 6) d.

Nouns of Aggregation

7) a.	همه	e.	جمله and جمله
b.	همگی	f.	جمع
c.	کل	g.	مجموع
d.	تمام and تمامی	h.	سائر

These words are all *substantives*, meaning 'the totality or aggregate, the whole (of), all (of)'. They are declinable. When any one of

them *immediately precedes* another substantive, it commonly stands to it as مُضَاف, or, in other words, it governs it in the genitive case in construction with the *izāfat*. When any one of them *follows* a substantive it is simply a *corroborative* (اسمِ تَأْكِيد). The following remarks will explain the use of each of these words:

a. (1) **Hama.** همه 'the whole, all'; sometimes 'every' (= Phl. *hamak*; O.P. *hama*; S. *sama*). همه when it precedes a substantive may be used either with or without *izāfat* with a different shade of meaning. Thus, when it signifies an aggregate without regard to individual component parts همه is used without the *izāfat*, as, for example: همه راه درین حال تفکر میکرد 'the whole way he kept pondering over this matter'; همه جهانرا معلومست 'it is known to the whole (of the) world'; همه شب دیده برهم نبست 'the whole (of the) night my eyes did not close'; گر همه بد کند 'if he should do all evil'; دشمن چون از همه حیلها درماند 'an enemy, when he has exhausted his whole stock of stratagem'.

When, however, it signifies the totality of component parts, and is translated by 'every part of', 'every individual of,' &c., همه takes *izāfat*; e.g. همه ممالک بدست وی نهاده بود 'he had placed every part of the kingdom under his authority'; همه در خانه ها را مهر بر نهند 'let them place a seal upon every one of the doors of his house'. So also همه مردم 'each one of the people'; همه ایشان 'every one of them'; همه آنها 'each one of them';—and the poet *Hātif* says:

تو کمان کشیده و در کمین که زنی بتیرم و من غمین
همه غم بود از همین که خدا نکرده خطا کنی

'Thou hast thy bow drawn, and art lying in wait to shoot me with an arrow; while I am full of sorrow: my every sorrow arises from this, lest—which God forbid—thou shouldst miss'.

(2) همه may also be used absolutely without any accompanying substantive, and is declinable as a noun; e.g. همه را بر دار کردند 'they impaled all of them'; همه در اخراجات صرف کردم 'I spent it all on my expenses'.

(3) همه, when it *follows* a substantive, is itself a subst. used as a *corroborative* (تَأْكِيد), and can never be an adjective. Examples of its use are: اگر شبها همه شب قدر بودی 'if nights were, all, the "Night of Power"'; تیر جعبه حجت همه بینداخت¹ 'the arrows of the quiver of argument, all, he shot away'.

¹ شب قدر, or لَیْلَةُ الْقَدْرِ, 'the night of power', is the 27th of the month *Ramaẓān*, the night on which the *Qur'ān* is believed to have been sent down from heaven.

ما همه 'we all'; ایشان همه 'they all'. Similarly, where we say 'all this', or 'all these', the Persian has این همه 'this (or these) all'; as این همه هیچ است 'all this is (or, all these are) naught'.

(4) The following are examples of the use of همه in the sense of 'every', but still with regard to the totality:—

چون دست از همه حیلتی در گسست 'when the hand fails of every resource'; همه کس را عقلي خود بکمال نماید 'to every body his own judgement appears perfect'; همه جا ' (in) every place, everywhere'.

(5) The regular plural of همه is همگان; but it is not generally used. The following is an example from Sa'di: از همگان ببنیاز و بر همه مُشْفِق (He is) independent of all, and compassionate to all'.

The plural form that usually occurs is همگیان, which is not 'an irregular plural' of همه, but, in all probability, a contraction of an irregular plural 'همگی اینان', 'all of them, they all'; e.g. ملک همگانرا اشارت بکشتن فرمود 'the king made the sign to put all of them to death'; همگان دل بر خلع او و استخلاصِ خویش نهادند 'they all determined on his deposition and their own deliverance'.

b. Hamagī. همگی is the abstract substantive formed from همه, and means 'the totality, the whole'. It is used as a مضاف, or a تاکید; the first, usually (in classical literature) without the izāfat; as همگی همّتش 'the whole of his endeavour'; اشیا همگی 'all the things'.

Note. In the language of the present period (both written and spoken), the izāfat is not suppressed; e.g. از همگی زنان 'of all the women'. Moreover, همگی is used in the sense of همگان; e.g. همگی می روند 'all of them came'; همگی می روند 'they are all going'.

c. Kull. کُل 'the whole, all (of)', is used, in classical literature, as همه is. It will suffice to give a few examples of its use, (1) as مضاف; (2) as a tākid or 'corroborative'; (3) as a noun in the dative case:

(1) تا بمرتبۀ ختم رسد که مظهر کُل کمالات است 'till it reaches the final stage, in which all (of) the perfections are displayed'; چون نغمه که از کُل وتر حادث شود 'like a tone which is produced by the whole string'.

(2) دین و دل را کُل بدو بسپرد خلق 'religion and heart, all, the people surrendered to him' (Maulānā Rūmī).

(3) که نسبت او بکُل همچون نسبت ضلع مُربّع باشد بقطر 'the ratio of which to the whole is as the ratio of the side of a square to the diagonal'.

Note. From کُلّ is formed the abstract noun کُلّی 'the totality'; e.g. بکُلّی 'in toto' (Ar. syn. بِالکُلّ *b'il-kul*).

d. **Tamām.** تمام 'the whole (of), all (of)', is declinable in the singular, and is used (α) as مُضَاف, with or without suppression of the *izāfat* (cf. همه), and (β) as تَاکِید; e.g.

α) تمامِ اِحاطة بر تمامِ وجودِ عدالت دارد 'which comprises *all* (all of) the phases of equity'.

نزد هِمَّتِ عالی تمامِ دُنیا با اسباب و متاعِ آن بکاهِ برگِ نیرزد
'To a lofty mind the *whole* world, with (all) its goods and gear, is not worth a blade of grass' (Kāshifī).

β) تمامِ ترسیانِ دل بدو دادند 'the Christians, *all*, gave their heart to him' (Maulānā Rūmī).

دد و دام و مرغِ هوارا تمام نینداخت جز حرصِ خوردنِ بدام
'Wild and rapacious animals, and fowls of the air, *all*, naught but greediness casts into the snare' (Kāshifī).

Note. In such constructions as the above, تمام is a *substantive*. But تمام is also used as an *adjective* (as in Arabic) and is synonymous with تام 'complete, perfect, entire, whole', &c. This is evident from the Persian extreme superlative in the phrase هرچه تمام تر. As an adjective it usually follows the substantive, which takes the *kasra-i-taus̄fī*; e.g. براندش بخواری و زجر تمام 'he drove him away with contempt and *all* (or, *complete*) harshness' (Sa'dī). إسماعیل برادر را بتجلی تمام بامر قند 'Ism'īl despatched his brother with *all* pomp to Samarqand' (Mīrkhond).

Rem. Connected with تمام are the abstract nouns تمامت (Ar. تمامة), and تمامی, both signifying 'the totality, the whole'. Examples of their use are: بر تمامتِ عراقین مُستولی گشت 'he subdued *the whole* of the two 'Irāqs'. تمامتِ ذراتِ کائنات 'the *whole* of the atoms of existing things'. بتامی 'in toto' (= بکُلّی).

e. **Jumla.** (1) جُمْلَه 'the whole (of), all', occurs only as a substantive. It is declinable, and, when it stands as مُضَاف, usually takes *izāfat* or it may be used absolutely. But فِکِّ اِضَافَتِ is by no means rare in poetry; indeed, in the *Masnavī* it appears to be the rule. Examples of its use are as follows:—جمله تلف شد 'all was ruined (or lost)'; سر جمله حیوانات شیر است 'all will seek guidance'; جمله عالم زین 'the head (or, chief) of *all* the animals is the lion'; سبب گمراه شد جمله را 'owing to this *the whole* world went astray'; مرا نیز بدام کشی 'thou drawest *the whole* (of them) into the snare'; با جمله کردن بزن 'decapitate me also along with *all* (of them)'.

It may also, like همه and the rest, occur as a تاکید; as اَشیا جمله شد آورده 'the things were all brought'. But instances of such usage are not very numerous.

(2) From جمله is derived the abstract substantive جملهگی 'the totality, the whole, the mass'. Like جملهگی, همهگی, in classical literature, dispenses with the izāfat when it is used as مُضاف; e.g. جملهگی طومارها بُد مختلف 'all the volumes were different'.—بجملهگی = 'in toto, in the mass, in a body'.

f. Jamī'. جمیع 'the whole', &c., only occurs as مُضاف and تاکید; and as muzāf always has the izāfat expressed; e.g. جمیع مملکت ماوراء بر جمیع قُوای بدنې 'the whole of the province of Transoxiana'; 'over the whole of the bodily powers'. As a corroborative, its occurrence is not common, except as an adverbاً جمیعاً 'wholly, en bloc'.

g. Majmū'. مجموع 'the whole', &c. } These occur as مُضاف to a
h. Sā'ir. سائر 'all the rest of'. } following noun, and always
have the izāfat expressed, e.g. بمجموع قُوای 'to all (or, the whole of) the powers'; و سائر املاکش بسوخت 'and it burnt all the rest of his goods'. It forms a plural سائرین which is used in the sense of 'the others' (personal); e.g. صدر اعظم و سائرین 'the Prime Minister and the others'.

Note. The nouns کافه and قاطبه are also occasionally used in the sense of 'the whole (of)'; e.g. بکافه بلاد 'to all the provinces';—بقاطبه عباد 'to all the servants'.

8) Yaki (Yakē). Indefinite noun or numeral adjective یکی 'one, some one, a certain one'; with a following negative, 'not one, no one, none'. It is used both adjectively and substantively, and in all the cases; e.g. یکی مرد بیگانه دید 'he saw ■ (or some) strange man'; از اینان یکی 'one day a leopard will rend him'; یکی روز پلنگش بدرد 'not one of these holds up his head'; یکی را دوستی بود 'a certain one had ■ friend'.

9), a. (1) Dīgar. Pronominal adjective دیگر¹ (in poetry, and in compounds, also دِگَر), 'other, the other, another'; دیگر 'another'; آن دیگر 'that other, the other'; آن دیگری 'that other one, the other'. The plural is دیگران 'others'. The adjective دیگر may either precede or follow the substantive. If it follows an indefinite substantive in the singular, this will have the تنکیر یای annexed to it, in accordance with rule; e.g. وزیر دیگر = the other vizir; وزیر دیگر = an other

¹ دیگر is ■ contraction of the ancient dadīgar = Phl. datīgar = O.P. dūvitiya-kara: cf. S. dūvitiya + karam.

vizir; 'in order that *other* slaves may not act in like manner'; کسی دیگر, or دیگر کس, or دیگری, 'another person'; 'to *other* hands'; دستهای دیگر; وزیران دیگر در نهانش; 'the *other* ministers said to him in private'.

Note. دیگر may also be used in the sense of a) 'the next', and b) 'more, else, moreover'; e.g. روز دیگر, or دیگر روز, 'the *next* day';—دیگر 'what *more* (or *else*) dost thou want?' چه میخواهی 'I have nothing *more* to say'.

(2) 'The one—the other', is expressed by دیگری or یکی; هیچ کس بندهٔ دو خواجه نمیتواند شد; e.g. این یکی — آن دیگری; 'no one can serve two masters, or else he will hold to the *one* and despise the *other*'; ما دام که این یکی بر جاست آن دیگری برپاست; 'so long as the *one* is quiet, the *other* is astir'.

Note. دیگر is frequently used adverbially, in the sense of 'a second time, again'; 'any more'; 'moreover, besides', &c.; e.g.

کبوتری که دگر آشیان نخواهد دید قضا همی بردش تا بسوی دانه و دام 'The pigeon which will not see its nest *again*, Fate bears onward towards the grain and the snare'.

و دیگر میل خاطر من به رهایدن این بیشتر بود 'and, *moreover*, my heart felt more inclined to save this one'.

دیگر is also used in the sense of 'secondly' and سه دیگر in the sense of 'thirdly'.

(3) **Reciprocal Pronouns.** The reciprocal pronouns (ضمایر مشترکه) are formed by prefixing to دیگر the words هم and يك; as همدیگر 'each other'; 'each other', or 'one another'; e.g. در عادت آنان با همدیگر بسیار کم مانا بودند 'in their habits they resembled *each other* very little'; و آلت معرفت نسبت امور متفاوت بهمدیگر شود; 'and it becomes the instrument for ascertaining the relative value of things differing from *each other*'; Rūzbeh and Damna took *each other's* hand; همه تودیع یکدیگر بکنید; 'all bid adieu to *one another*'.

9), β. Gair. (غیر, (Ar. 'other, another'; 'another': (Ar. broken plur. (أغیار. غیر is always a substantive; and when it stands as مُضَاف to a following subst. or pron., the *izāfat* is expressed. Examples of its use are—

این ظلم است بر نفس خود یا بر غیر 'this is a wrong to oneself or to

another'; از چَهِتِ طَلَبِ مَالی یا جَاهی یا غَیرِ آن از مطالب 'in pursuit of wealth or rank or other object of quest'; وَ غَیرِ او 'and other than he';

تو بتاریکی علی را دیدی زان سبب غَیری برو بگزدید

'Thou hast seen 'Alī in the dark, and therefore hast preferred another to him'.

وَ غَیره = *et cetera*; e.g. اسباب قَهوه خانه و غَیره 'coffee equipage etc.'

Note. غَیر (the Ar. acc. غَیْر), is also commonly used; but as 'a particle of exception' (حرفِ اِسْتِثْنَا), like إِلا, سِوای, جُز, &c. This غَیر is usually followed by از 'of'; e.g. غَیر از زید همه آنجا حاضر بودند 'with the exception of Zaid all were present there'; غَیر ازین 'apart from this'.

It also frequently occurs as a negative prefix to adjectives; as غَیر حاضر 'not present, absent'; غَیر مُفید 'unprofitable, unavailing'; غَیر مُعَیَّن 'undetermined, indefinite'. In such usage it is commonly followed by the *izāfat*.

10) **Fulān.** (1) Indefinite Noun and Adjective [Ar.] فُلان 'such and such' (a person, or thing); 'such a one, so and so'; فُلانی 'such a one, so and so'; فُلانکس 'such and such a person, such a one', &c. As an *adjective* it precedes the substantive; e.g. چه گوئی در حقِّ فُلان عابد 'what sayest thou with respect to *such and such* a devotee'? چه گفت ترا در فُلان مصلحت 'what did he say to thee on *such and such* a matter'?

As a *substantive* it is applicable to persons only, and is declinable; e.g. خاطر عزیزِ فُلان 'do some good, O *so and so*'! فُلانی خود را پنهان 'the respected feelings (lit. heart) of *so and so*'. فُلانی کرده است 'such a one has hid himself'.

دل همان روز ترا دشمنِ جانی دانست

که ترا یارِ فُلانی و فُلانی دانست

'My heart that very day discovered you to be a mortal enemy, when it found that you were the beloved of *such a person* and *such a person*' (Vāqif).

(2) فُلان may be preceded by one of the demonstratives این or آن; as نی خیالِ این فُلان و آن فُلان 'no thought (has he) of *this person* or *that person*'.

Note. The Persian synonyms of فُلان are (the not very common) بَهِمان or بَهِمان or باهمان (the Zend *vohumano*, S. *vasu-manas*), and the ancient and obsolete باستار or بیستار. Both فُلان and بَهِمان are sometimes used to denote contempt; as in the following couplet from تمنا—

گاهی با فلانش عبت رشك و كینه
به بهمان گهش خیره بحث و نزاعی

'At one time he harbours jealousy of and enmity to *such a person*; at another he has a bootless dispute and quarrel with *such a fellow*'.

11), a. Ba'z. بعضی (lit. 'a part, a portion'), and بعضی 'some, some one, a certain one, one', are always substantives, and are applicable to both numbers. When they stand ■ *muḥāf*, the governed noun is generally a plural or a collective. With بعضی there is usually *izāfat* *fa*; but بعضی (the more common word of the two) generally expresses the genitive by means of *az* 'of'; e.g. آنچه در بعضی کتب این 'as to what occurs in a certain work ('one of the works') on this science'. بعضی اوقات (also بعضی کتت) 'sometimes'; بعضی از امرائی دولت 'some (or certain) of the nobles of the realm'; در بعضی از تواریخ 'in some history' (or, *some one* of the chronicles); از ترکیب بعضی با بعضی 'by the combination of one with another'.

11), b. Barkhī; (Barkhē). برخی 'a part, a few, some' (from برخی¹ 'part, portion'), is the Persian synonym of the Ar. بعضی. When it stands as *muḥāf* to a following noun in the genitive, the *izāfat* is sometimes suppressed (or to speak more accurately, it is absorbed in 'the indefinite ی', as in the case of بعضی); but it is more commonly expressed by the genitive *az* 'of'. The following examples will suffice to show how it is used:—

بعضی به اسوأ حال بقنا رسیدند و برخی آزاد مطلق گشتند
'Some perished most miserably, and some (or, ■ few) obtained absolute liberty'; برخی سردارانشان پا بزنجیر شدند 'some of their commanders were put in chains'; help me with some (or, ■ little) of it'.

12), ■ (1). Chand. چند 'some, several, sundry, few', is used as an indefinite numeral adjective, and may precede or follow ■ substantive. But, if it follow, the substantive must have the *tankeer* یا *tankeer* annexed to it; and, in either case, the *subst. must be in the singular*; e.g. چند کس اینجا آمدند 'some people came here'; 'with some (considerable) trouble'; روزی چند or چند روز 'some (or several) days'; این چند بیت نوشتم 'several kisses'; 'some nails'; 'I wrote these few verses and made peace'.

¹ برخی for بخر, ■ doublet of بھر = Phl. *bahr* = Z. *badhra* (cf. S. *bhadra*). Similarly the Pushtū and Urdū بخر = *bahra*, by hardening of the *h* into *kh*.

(2) چندی is sometimes used in the sense of 'some, a few'; as چندی ازین 'some (or, a few) of these'. But, like یکچند, it more commonly occurs with the meaning of 'some time, for some time, awhile'; as . . . چندی درآمد که . . . 'some time passed, when . . .'; چندی درین شهر بپائید 'tarry awhile in this town'. Similarly, مرد گفت یکچند دگر 'the man said "I will wait sometime longer"'.

(3) Chandīn; Chandān. By affixing to چند the demonstratives این and آن we have the adjectives چندین 'all this, this long (time, or while), so much, so many, so little, so few'; and چندان 'so much, so many, so little'. These may be used with or without a substantive; but if the substantive is expressed, they invariably precede it, and the subst. *must be in the singular*, or must be a collective (an Ar. broken plural); e.g. چندین دروغ چرا گفت 'why did he tell so many lies'? چه آفتست که موجب چندین محافتست 'what is the calamity which is the cause of so much dread'? در چندین دقیقه چندین نگاشتی 'in so many minutes you wrote so little'! لیکن مرا بدان چندان الفت نبود 'but I had not so much affection for it'.

نه چندان بخور که دهانت برآید

نه چندان که از ضعف جانم برآید

'Do not eat so much as to become sick; nor so little that through weakness your life may depart'.

Note. From چندان, by affixing to it the یای صفت, is formed the substantive چندانی 'so many, so much, a great deal', &c.; e.g. . . . و چندانی در مصاف کشته شدند که . . . 'and so many were killed in the ranks of battle, that . . .'; and چندانی ازین مایخولیا فروگفت که . . . 'and to such a deal of this raving did he give utterance, that . . .'

Rem. By the addition of the particle که to چند or هرچند or چندان are obtained the adverbs چندانکه, هرچندانکه, چندانکه 'as much as, however much, as long as, as soon as, the more', &c.; e.g. چندانکه مدارا بیش 'the more kindness you show him the more hostile he becomes'; چند که بیمار روی خود را می تافت وی للحاح بیشتر 'the more the sick man kept turning his face away the more he persisted'; هرچند که or هرچند is also used in the sense of 'however much'; هرچند که کوشش کردم 'in spite of my efforts'.

12), β. And. Adjective اند 'a little (more, or over)', 'an odd', is originally connected with چند. It is used only after numerals, or numeral adverbs; as دو هزار و اند روپیه بر ذمه وی باقیست 'two thousand and odd rupees are still owing by him' (see § 54).

Rem. Vullers refers *and* to an ancient form *ant*, meaning 'part'.

12), γ. **Andak**. Adjective اندک 'little, small, few'; اندکی 'a little, a few'. *Andak* is the diminutive of اند. As an adjective, it may either follow or precede the noun it qualifies. The following are examples of its use: تا اندک مایه قوت یافت 'till he gained a small stock of strength'; کفایب اندک دارم 'I possess scanty means'; آتشی اندک را 'a little (or, a small) fire'; اندکی دلیل بسیاری بود 'a little will serve as an indication of a great deal'; اندکی جمال به از بسیاری مال 'a little of beauty is better than an abundance of wealth'; قناعت کن 'be contented with a little'.

Note. Synonymous with اندک or اندکی are the following: (a) قلیل 'little, few'; قلیلی 'a little, a few'; e.g. آب قلیل است 'the water is little'; قلیلی از جاهلان نیک باشد 'few of the ignorant are good';—(b) نَبْذی 'a little, a small part (of), somewhat' (from Ar. نبذ); as نَبْذی از آن معلوم گشت 'a little of it became known';—(c) قدری 'a little' (fr. Ar. قدر 'quantity', &c.); e.g. مرا قدری آب بده 'give me a little water';—(d) شَمّه 'a little, a small part (of), something' (fr. Ar. شَمّه 'a smell'; cf. P. بوی); as شَمّه از ذرائع او شنیده ام 'I have heard something of his vices';—(e) کم 'little, few'; e.g. کم خوردن 'to eat little'; تا نگوئی که اسیران کمند تو کمند 'that thou mayst not say that the captives of thy noose (i.e. thy ringlet) are few';—(f) بیشتر گفتم ولی او کمتر 'but little, but a few'; e.g. بیشتر گفتم ولی او کمتر شنید 'I said much, but he paid little heed'; بیشتر گمراه و کمتر بره اند 'most of them (i.e. the people of the world) are astray, and but few are on the right path'.

13), a. **Bas**; **Basī** (**Basā**). بس (orig. 'enough'), 'many, many a', بسی 'a great deal, much, many, many a' (= Phl. *vas*; = O.P. *vasiy*, locative of *vas*), 'according to one's desire'. Examples of their use are as follows: بس نامور بزیر زمین دفن کرده اند 'many a famous man have they buried beneath the earth'; بسی شکر گفتم 'I expressed much thankfulness' (or, many thanks); چون بسی ابلیس آدم روی هست 'since there exists many a devil in human form'; خلق روند 'people go many a parasang to visit it' (the Ka'ba).

Rem. بسی is also very commonly used as an adverb, in the senses of 'much, very, a long time, many a time, often'; e.g. بسی بر نیامد '... که 'no long time passed before ...'

b. **Basā**. بسا 'how many!, many, many a' (for the final *v*. § 45).

It is used, like بس, with a following noun; e.g. بسا نامِ نیکوی پنجاه سال 'many a good name of fifty years'.

c. Bisyār, Bisyārī. بسیار, بسیاری (= Phl. *vasyār*), 'much, many, many a', 'a great deal (of), much'. Examples are,—
 کشت و پرورد تو چون کس بسیار 'it (the world) has cherished and slain many a one like thee'; بود اندکی دلیل بسیاری 'a little will afford indication of much (or, a great deal)'.

G. THE VERB (فِعْل)

§ 68. The Persian verb has—

- (a) Two voices; the active (مَعْرُوف) and the passive (مَجْهُول).
- (b) Three moods; the indicative, the subjunctive (and optative), and the imperative (and precative).
- (c) Eight tenses (of the indicative mood).

INDEFINITE TIME (Fut. or Present)		NAMES OF TENSE
He will dig } He digs }	کند <i>kanād.</i>	Gnomic Present (مضارع).
FUTURE TIME (proximate)		SIMPLE FUTURE
	بکند <i>bikanād.</i>	
PRESENT TIME		
He digs } He is digging }	می کند <i>mī-kanād.</i>	Present (حال).
He has dug	کندۀ است <i>kandā ast.</i>	Perfect (ماضی قریب).
PAST TIME		
He dug	کند <i>kand.</i>	Past (ماضی مطلق).
He was digging	می کند <i>mī-kand.</i>	{ Imperfect (ماضی ناتمام) or Past { Continuous (ماضی استمراری).
He had dug	کندۀ بود <i>kandā būd.</i>	Pluperfect (ماضی بعید).
FUTURE TIME (more or less remote)		{ Compound or Periphrastic { Future (مستقبل).
He will dig	خواهد کند <i>khāhad kand.</i>	{ Future Perfect (subjunctive) { (ماضی احتمالی).
He will have dug	کندۀ باشد <i>kandā bāshad.</i>	

Note. The name 'perfect' stands for 'present perfect' (the 'proximate past' of native writers).

The name 'imperfect' stands for 'past imperfect'.

The name 'pluperfect' stands for 'past perfect' (the 'remote past' of native writers).

The name 'gnomic present' stands for the 'aorist' of native writers.

- (d) Two numbers, singular (واحد) and plural (جمع).

(e) Three persons in each number, corresponding to the three persons of the pronouns.

§ 69. To the verb belong also—

(a) Verbal adjectives: six participles (indeclinable when used adjectively).

(b) A verbal noun: the infinitive (declinable in the singular when used as **gerund**).

§ 70. There is but one conjugation for all verbs.

§ 71. A verb-form consists of two parts—

1. The stem, i.e. the part from which comes a whole group of forms (e.g. *kush-* in *kush-tan*, *kush-ta*, *kush-ad*, *kush-anda*; *purs-* in *purs-ī-dan*, *purs-ad*, &c.).

2. The ending, i.e. the part which varies in different forms coming from the same stem (e.g. *-tan*, *-ta*; *-ad*, *-anda*).

§ 72. The infinitive ending is—

(a) *-tan* (= Phl. *-tan* = O.P. *-tanaiy*, locative of *tana*); e.g. *kush-tan*.

(b) *-dan*, used for *-tan* when the final letter of the stem is a vowel, or one of the consonants *r* or *n* (e.g. *dā-dan*, *sita-dan*, *bū-dan*, *shu-dan*, *dī-dan*, *purs-ī-dan*, *kar-dan*, *kan-dan*).

§ 73. **Classification of Stems.** It is most convenient in considering the formation of the parts of the verb to divide the stems into two primary classes: (1) Verb Stem; (2) Tense Stem.

(1) The Verb Stem is found by removing the ending of the Infinitive thus: *کشتن*, Verb Stem *کُش*; *کردن*, Verb Stem *کَر*.

(2) The Tense Stem again falls into two divisions:

(a) The Present Stem }
(b) The Perfect Stem } from which the tenses are formed.

2. (a) **The Present Stem.**¹ This stem is, in a few verbs, identical with the Perfect Stem; e.g. in the verb *نهفتن* 'to conceal', both the Present and the Perfect Stem have the form *نهفت*.

The Present Stem, however, has usually a distinct form;

e.g. *کردن* Present Stem *کُن* *مُردن* Present Stem *میر*
تاختن Present Stem *تاز* *آزمودن* Present Stem *آزمای*

The form assumed by the Present Stem depends upon changes produced by the working of certain laws which the advanced student may study with advantage in the extract from the first edition of Platt's *Grammar*, §§ 73–89 inclusive, pp. 136–63 of the edition of 1894, which will be found appended to the present edition (see Appendix I).

¹ This is the 'Aorist Stem' of the earlier edition.

In the early stages of study the rules for the formation of the Present Stem, detailed in § 74, will be sufficiently instructive.

2. (b) **The Perfect Stem.** This stem may be found in all verbs by simply dropping the final letter of the Infinitive as given in the dictionary; e.g.

کشتن 'to kill'	Perfect Stem	کشت
کندن 'to dig'	„ „	کند
شدن 'to become'	„ „	شد
فهمیدن 'to understand'	„ „	فهمید
فرمودن 'to order'	„ „	فرمود

§ 74. RULES FOR THE FORMATION OF THE PRESENT STEM

I. Infinitives ending in تَن *tan*.

A. Preceded by ف *f*.

To form the Present Stem the infinitive termination is to be dropped (i) without other change; (ii) with the introduction of certain changes.

(i)	شگفتن 'to wonder'	شگفت	as if from	شگفت تَن
	زُهِفْتَن 'to hide'	زُهِفْت	as if from	زُهِفْت تَن
	حُفْتَن 'to sleep'	حُفْت	as if from	حُفْت تَن
	سُفْتَن 'to bore'	سُفْت	[or سُنْب]	
	شکُفْتَن 'to blossom'	شکُفْت		
	شکافتن 'to cleave'	شکاف		
	بافتن 'to weave'	باف		

(ii) The termination تَن *tan* is dropped and the ف *f* changed to ب *b*, a preceding short vowel being lengthened; e.g.

آشُفْتَن 'to disturb'	آشُوب	رُوفْتَن or رُوفْتَن 'to sweep'	رُوب
کُوفْتَن 'to pound'	کُوب	یافْتَن 'to obtain'	یاب

Termination dropped, and ف *f* softened to و *v*:—

رَفْتَن 'to go'	رَو <i>rav</i> .	کافْتَن 'to dig'	کاو <i>kāv</i> .
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(iii) Termination dropped and preceding ف also dropped, lengthening an accompanying short vowel if only one syllable remains; e.g.

گُفْتَن 'to speak'	گُوی or گُوی
پذیرْفْتَن 'to accept'	پذیر
گیرْفْتَن 'to seize'	گیر

B. Preceded by س s.

(i) The termination is dropped and also the س preceding it, lengthening a short vowel if only one syllable remains, and adding ى if the syllable ends in *alif*, or if only a single letter is left; e.g.

خایستن 'to eat'	خای	زیستن 'to live'	زی
بایستن 'to be necessary'	بای	دانستن 'to know'	دان
پایستن 'to endure'	پای	آراستن 'to adorn'	آرا or آرای
توانستن 'to be able'	توان	جستن 'to seek'	جو or جوی
شایستن 'to be fitting'	شای	شستن 'to wash'	شو or شوی
گریستن 'to weep'	گری	رستن 'to grow'	رو or روی
مانستن 'to resemble'	مان	خواستن 'to desire'	خواه
نگریستن 'to look at'	نگر	کاستن 'to diminish'	کا
زگریستن 'to look at'	زگر	جستن 'to jump'	جه
یارستن 'to be able'	یار	رستن 'to escape'	ره

(ii) By adding ن after dropping ستن; e.g.

شکستن 'to break' شکن

(iii) By adding ند after dropping ستن; e.g.

بند 'to bind' بندن پیوند 'to join' پیوندن

Irregular; e.g.

خاستن 'to rise'	خیز	گیستن 'to break'	گیل
نیشستن 'to sit'	نشین	خستن 'to wound' (no Pres. S.)	

C. Preceded by ش.

The termination تن *tan* is dropped and the ش undergoes a change either to ز, ر, س, or ل, or remains unchanged; e.g.

(i) Changed to ز (z); e.g.

افراشتن 'to hoist' افراز

(ii) Changed to ر (r); e.g.

انباشتن 'to store' انبار داشتن 'to have' دار

انگاشتن 'to suppose' انگار کار 'to sow' کار

(Inf. also as کِشتن)

(iii) Changed to س and preceding short vowel lengthened; e.g.

رشتن 'to spin'	رِس	نوشتن 'to write'	نویس
رِشتمن		لیشتن 'to lick'	لیس

(iv) Changed to ل; e.g.

هشتمن 'to leave alone' هِل

(v) Unchanged; e.g.

سَرِشَن 'to mix' سَرِشْتَن

N.B. Preceding short vowel lengthened.

Irregular:

آلَی 'to steep' آغَشْتَن
نَوَرْد 'to fold up' نَوَرْدَشْتَن

D. Preceded by *kh*.

The termination *تن* is dropped, and *خ* becomes *ز* (*z*) generally, but sometimes *س*, *ش*, *چ*, or *ل*; e.g.

آموز 'to learn, teach'	آموزش	آویز 'to hang'	آویز
اندوز 'to acquire'	اندوزش	افروز 'to kindle'	افروز
آمیز 'to mingle'	آمیزش	دوز 'to sew'	دوز
تاز 'to gallop'	تازش	بیز 'to sift'	بیز
افراز 'to elevate'	افرازش	پز 'to cook'	پز

N.B. change of ' to -.

خ changed to *س*; e.g.

شناس 'to recognize' شناختن

خ changed to *ش*; e.g.

فروش 'to sell' فروشش

Changed to *چ*; e.g.

پیچ 'to twist' پیچش

خ changed to *ل* and long vowel shortened; e.g.

گیل 'to break, snap' گیلش

In some verbs the infinitive termination is dropped and also the *خ*, for which *نج* is substituted; e.g.

سنج 'to weigh'	سنجش	} 'to draw' (a sword) آهنج
الفنج 'to acquire'	الفنجش	
فرهنج 'to educate'	فرهنجش	

II. Infinitives ending in *دن* *dan*.

The termination proper to the infinitive may be preceded either by one of the long vowels *ā*, *ū*, *ī* or by either of the consonants *n* and *r* [or by *mā* or *shu*].

A. Infinitives in *دن* preceded by *ā*.

In this class of verbs the Present Stem is formed by dropping the termination *دن* *dan*, adding in its place *ی*; e.g.

(i) آمادی 'to prepare' آمادی
زادی 'to bring forth' زادی

(ii) By dropping اَدَن entirely; e.g.

فِرِسْت 'to send forth' فِرِسْتانِ نِه 'to place' نِهان
اَفْت 'to fall' اَفْتانِ اِيسْت 'to stand' اِيسْتانِ

N.B. ا added as a prop for the vowel in cases where a single letter remains, as

دِه 'to give' دِهانِ

(iii) By dropping دَن and substituting ن for it; e.g.

سِتَانِ (secondary سِتَانْدَن) 'to take' سِتَانِ

B. Infinitives in دَن preceded by يَ.

[N.B. It must not be forgotten that large numbers of infinitives in *idan* are secondary infinitives formed from the present stems of other primary verbs; e.g.

گَسِلِدَن 'to break' from گَسِيخْتَن Pres. Stem گَسِيلِ
سَنجِدَن 'to weigh' ,, سِيخْتَن ,, ,, سَنجِ.]

The Present Stem in these verbs is formed :

(i) By dropping the termination دَن together with its preceding يَ; e.g.

بَخْشِ 'to give' بَخْشِ گَزِ 'to sting, bite' گَزِدِنِ
پُرْسِ 'to ask' پُرْسِ خَرِ 'to buy' خَرِدِنِ
رَسِ 'to arrive' رَسِ بُرِ 'to cut' بُرِدِنِ
كَشِ 'to draw' كَشِ چَرِ 'to graze' چَرِدِنِ

[N.B. Many of this class are formed from Arabic nouns :

طَلَبِ 'to seek for' طَلَبِ Arabic طَلَبِ 'search'
فَهْمِ 'to understand' فَهْمِ Arabic فَهْمِ 'understanding'.]

(ii) By dropping the termination دِنِ, and substituting for it نِ; e.g.

اَفْرِنِ 'to create' اَفْرِنِ
اَنْجِنِ 'to crumble' اَنْجِنِ { 'to pluck' چِنِ
گَزِنِ 'to select' گَزِنِ { 'to arrange' چِنِ
اَجِنِ 'to sew' اَجِنِ

Irregular :

شُنِدِنِ 'to hear' شُنُو [see شُنُوْدَن]
دِدِنِ 'to see' بِنِ (from O.P. root form *vain* 'to see')

C. Infinitives in *وَدَن* *ūdan*.

(i) Drop this termination and replace it by ای (*see* II. A); e.g.

آزمودن 'to test'	آزمای	زدودن 'to polish'	زدای
آسودن 'to rest'	آسای	ستودن 'to praise'	ستای
افزودن 'to increase'	افزای	سرودن 'to sing'	سرای
آلودن 'to soil'	آلای	فرمودن 'to speak, command'	فرمای
اندودن 'to smear'	اندای	نمودن 'to show'	نمای
پالودن 'to filter'	پالای	بخشودن 'to give'	بخشای
پیمودن 'to measure'	پیمای	بالودن 'to grow tall'	بالای
خشودن 'to prune'	خشای	ربودن 'to carry off'	ربای
کشودن 'to open'		کشای [<i>see</i> کُشادن]	

(ii) By dropping the infinitive termination and pointing the *vav* with *fathā*; e.g.

شنودن 'to hear'	شِنَو [see شنیدن]		
درودن 'to reap'	دِرَو	غَنودن 'to nod'	غِنَو
زنودن 'to neigh'	زِنَو	تَنودن 'to stretch'	تَنَو
	not used [شودن] 'to become'	شَو [see شُدن]	

Irregular :

بودن 'to be' باش or بُو *buv*

D. Infinitives in *دَن* with a preceding consonant.

(a) Preceded by *n*.

The Present Stem is

(i) Formed by dropping *دَن* *dan*; e.g.

افگندن 'to throw'	افگن	ماندن 'to remain'	مان
ستاندن 'to seize'	ستان	خواندن 'read'	خوان
کندن 'to dig'	کن		

N.B. In this class comes the verb *زَدَن* 'to strike'. Inasmuch as its original form was *زندن*, its Present Stem is *زن*.

In this class come ■ number of causal verbs; e.g.

جهاندن 'to cause to jump'	جهان	رواندن 'to despatch'	روان
راندن 'to cause to go'	ران	نشاندن 'to cause to sit'	نشان

Irregular :

آگندن 'to stuff' آگین

(b) Preceded by *r*. The Present Stem is formed (ii) by dropping the *دَن*, and interpolating an *alif* before the *r* of the infinitive stem; e.g.

افسار 'to be frozen'	افسار	افشردن 'to squeeze'	افشار
آزردن 'to afflict'	آزار	سپاردن 'to commit(to)'	سپار
افشردن 'to squeeze'	افشار	شماردن 'to count'	شمار

(ii) By dropping the *دَن* of the infinitive termination; e.g.

بَرَدَن 'to bear'	بَر	پَرَوَرَدَن 'to cherish'	پَرَوَر
خوردن 'to eat'	خور	سپَرَدَن 'to travel'	سپَر

Irregular:

مُردن 'to die'	میر	کَرَدَن 'to do'	کن
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(c) Preceded by *ز*.

Drop the *دَن* and make no further change; e.g.

آزَدَن 'to sew'	آز
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Irregular:

آمدن 'to come'	آی	شُدَن 'to become'	شو [see (شودن)]
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FORMATION OF THE TENSES

§ 75. The tenses of all verbs in the active voice are formed from the Present or Perfect Stem. These tenses may be divided into two classes: (1) those which are formed by the addition of *personal* endings to the Present Stem; (2) those which are formed by means of auxiliary verbs in combination with a participle, or a verbal noun derived from the Perfect Stem.

a) TENSES FROM THE PRESENT STEM

§ 76. The tenses in the first of these classes are the *gnomic present*, the *present* (Indicative and Subjunctive), the *imperative*, and the *precative*.

a, 1. **The Gnostic Present.** The personal endings of this tense are modifications¹ of the primary endings of the O.P. pres. indic., and are as follows:—

SING.		PLUR.	
1st pers.	م am	یم im (archaic em).	
2nd „	ی ī	ید id („ ed).	
3rd „	د ad	ند and.	

¹ The O.P. primary endings for bases ending in *a*, are—

Sing. -(ā)mi, -(a)hi, -(a)ti; Plur. -(ā)mahi, -(a)ta, -(a)nti.

The 1st pers. sing. and the 3rd sing. and plur. of the Persian are taken immediately from the same persons of the O.P. together with the base-ending. The adoption of the remaining persons would have led to confusion (e.g. the O.P. -(a)ti, and -(a)ta would, in Persian, be both reduced to *ad*); the Persian, therefore, took those persons from the Phl., in which they are derived from the O.P. endings of the causal base in *aya*.

These are joined immediately to the Present Stem, the final letter of which bears the initial vowel of the endings; e.g. from کن *kun*, the Present Stem of کردن 'to do, make', we have—

SING.

1. کتم *kunam* { 'I do', &c., or
'I shall do', &c. } 2. کنی *kunī*. 3. کند *kunad*.

PLUR.

1. کنیم *kunām* (*kunēm*). 2. کنید *kunīd* (*kunēd*). 3. کنند *kunand*.

Similarly, from the Regular Stem بو, and the anomalous باش, of بودن 'to be', we have—

- بوم *buvam*, بوی *buvī*, بود *buvad*; &c.
باشم *bāsham*, باشی *bāshī*, باشد *bāshad*; &c.

2. The tense thus formed is common to both the indicative and subjunctive moods. In the indicative it commonly expresses customary action in indefinite time, or a general truth.

For example:—

ابر را بانگ سگ ضرر نکند 'The barking of dogs does not injure the clouds'.

بخت که بر گردد اسپ تازی خر گردد 'When luck is adverse the Arab horse becomes an ass'.

میوه ز میوه رنگ گیرد 'Fruit takes colour from fruit'.

3. The Simple Future is formed from the Present Stem in the same way as the Gnomic Present with the addition of the prefix *د*. Thus from رفتن 'to go', *د*بروم 'I will go', from آمدن 'to come', *د*بیایم 'I will come', the euphonic *ی* being inserted between the prefix *د* and the *alif*.

It should be noticed that when this tense is used negatively the prefix *د* is dropped. Thus نکنم 'I will not do', نرود 'he will not go'.

N.B. The simple future denotes early action in the future.

4. The Present Subjunctive. The tense has the same form as the simple future, but may be used without the prefix *د*. For example:—ایشانرا حکم فرمود تا اسبابش را بیا زار ببرند 'he ordered them to carry (that they should carry) his goods into the market place'; باور کنید یا نکنید 'whether you believe it or not'; اگر روا واری 'if you think fit to come with me to my house'. The usual construction is *with* the prefix *د*.

5. **The Present Tense.** The present tense is formed by prefixing to the gnomic present (separably or inseparably) the particle *همی* *hamī* (archaic *hamē* = Pāz. *hamē* = Phl. *hamāi* = Z. *hamatha* 'always, ever'); or, more commonly, its contraction *می* *mī* (*mē*); e.g.

- | | | | |
|---|---|--|--|
| 1. <i>همی</i> <i>کنم</i>
<i>hamī-kunam</i>
or <i>می</i> <i>کنم</i>
<i>mī-kunam</i> | } 'I do, or make',
or
} 'I am doing', &c.
and so on. | 2. <i>همی</i> <i>کنی</i>
or
<i>می</i> <i>کنی</i> | 3. <i>همی</i> <i>کند</i>
or
<i>می</i> <i>کند</i> |
|---|---|--|--|

Note. *می* always precedes the verb; *همی* (in poetry) may follow, and one or more words may even intervene between it and the verb. Again, if the negative verb is used, the *ن* of negation usually (in prose always) precedes *می*; as *نمی* *کنم* 'I am not doing' (in poetry, however, sometimes *می* *نکنم*, with *na* prefixed to the verb). With *همی* prefixed, the *verb* always receives the *ن*; e.g. *همی* *نکنم*.

b. **The Imperative (أمر).** The 2nd pers. sing. of the imperative has the form of the Present Stem. The 2nd plur. is the same in form as the 2nd plur. of the present subjunctive; e.g.

2nd sing. *کن* *kun* 'do thou': 2nd plur. *کنید* *kunīd* (*kunēd*).

But the particle *ب* *bi* is almost always pleonastically prefixed to the imperative in prose (except to that of *بودن*); e.g. *بکن* *bi-kun*; *بکنید* *bi-kunīd*. This form is known as *أمر حاضر* the 'present imperative', the command being direct. If the first letter of the imperative has *pīsh* for its vowel, the prefix may optionally take the form *bu*; as *بگوی* or *بگو*. And a verb beginning with a consonant moved by a short vowel, often drops the short vowel in poetry after the prefix *ب*; e.g. *بفکن* for *بِفکن*; *بگذار* for *بُگذار*. For the remaining persons, the present subjunctive is employed; or they may be expressed by a locution, in which the imperative *گو* of the verb *گفتن* 'to say', is followed by the principal verb in the subjunctive (the indirect oration), (this is called by Persian grammarians *أمر غائب* the 'absent imperative', the command being indirect), or the imperative (the direct oration); e.g. *گو بیاید* 'let him come' (lit. 'say (to him) he may come');—*گو بَرُو* 'let him go' (lit. 'say (to him) go'). One or more words may even intervene between *گو* and the principal verb; e.g. *گو در ایام سلامت بچوانمردی کوش* 'let him exert himself generously in the time of prosperity'. The imperative may have the prefix *می*; e.g. *می کن* *mī-kun* 'continue to do', when it is called *أمر مدامی* the 'continuative imperative'; e.g. *میباش* 'always be'.

Rem. In the modern colloquial usage هِي is prefixed to the ordinary imperative as an intensive particle. It is probably a remnant of هِي, used like هِي, as above mentioned under the continuous imperative.

Note. To render the imperative prohibitive (نَهَى), the particle مَ (مَ) is prefixed to it; e.g. مَكُشْ ma-kush 'slay not', مَكُنْ 'do not do or make'. And if the verb begins with a consonant moved by a short vowel and followed by a consonant, the short vowel is often dropped in poetry after the مَ; e.g. مَكْذَارْ 'do not allow', for مَكْذَارْ; مَشْنَوْ 'listen not', for مَشْنَوْ.

Rem. In the modern colloquial idiom, the prefix نَ is more usually employed in forming the prohibitive.

c. **The Precative.** The precative is the O.P. Subjunctive. It has the form of the 3rd pers. sing. of the pres. subj. with the *fatha* of the ending lengthened to *alif*; e.g. كُنَادْ kunād 'may he do'. This *alif* is known as الفِ دَعَائِيَّةُ 'precative *alif*'.

Note 1. The precative of the verb بُوْدَنْ 'to be', in its full form (as found in Firdausī), is بُوَادْ. This, however, is generally contracted to بَادْ. The form of the precative is usually that just given. Another form is found, however, consisting of the ordinary precative with the addition of an emphatic *alif*; e.g. يَادَا, and in the negative مِبَادَا 'may it not be'! This *alif* is called الفِ مَدِّ صَوْتِ 'the *alif* of prolongation of vocal sound', or, '*alif* of emphasis'.

In addition to the above form of the negative precative (مِبَادَا) we also find the form نَ بَايْدْ used in this same sense (lit. 'it is not fitting that . . .'); e.g. مَرَا كِرَاهِيْتَشْ بَدَلْ آمَدَهْ بَاشَدْ 'may it not be that he has taken a dislike to me in his heart'.

VERBAL ADJECTIVES

§ 77. **Imperfect Participles.** From the Present Stem, too, are formed three imperfect participles, by the addition of the following endings:

(1) **Participle of Quality.** اَ - ā (= Phl. -āk); e.g. بِيْنَا bīnā 'seeing, having sight' (fr. بِيْن Present Stem of دِيْدَنْ 'to see'); پُرسَا pūrsā 'asking, while asking'; دَانَا dānā 'knowing, learned, wise'; دَارَا dārā 'holding, possessing'; رَوَا ravā 'current, passable, allowable', &c.; سَزَا sazā 'fitting, suitable'. Most of these are simply verbal adjectives, as is evident from their being used as substantives, and being declined; e.g. دَانَايَانْ, بِيْنَايَانْ, &c. Many, however, are indeclinable.

(2) **Imperfect Statical Participle.** اَنَ - ān (= O.P. āna); e.g. پُرسَاَنْ pūrsān 'asking, while he asked'; اُفْتَاَنْ uftān 'falling'; خِيَزَانْ

khāzān (*khēzān*) 'rising'; *kunān* 'doing'. These participles are all indeclinable.

(3) a. Participle of Agency. $\begin{matrix} \text{—} \text{ندا} & \text{anda} & (= \text{Phl. antak} = \text{O.P. ant}) \\ \text{—} \text{ند} & \text{and} & (= \text{,, ant} = \text{,, ,,}) \end{matrix}$

The first of these endings is the one usually employed in forming the imperfect agent participle, or the *nomen agentis*, which is declinable; e.g. *dān-anda* 'knowing, knower' (plur. *دانندگان*); *ravanda* 'going, goer'; *kunanda* 'doing, doer'; *bīnanda* 'seeing, that which sees, the eye' (plur. *بینندگان* 'the eyes').

β. The words formed by the second ending have lost the participial sense and become adjectives, or concrete nouns; e.g. *گزند* 'injury'; *پرنده* 'a bird' (lit. 'a flying animal'; from *پردن* 'to fly'); *چرند* 'a beast' (lit. 'a grazing animal'; from *چریدن* 'to graze'). The only word which retains its participial sense is *مانند* 'resembling' (from *مانستن*).

Note 1. The following are formed by analogy from secondary infinitives in *dan*:—*دیرنده* or *دیرند* 'a long space of time' (from *دیر*); *شرمنده* 'ashamed' (from *شرم* 'shame'); *غمنده* 'sorrowful' (from *غم*).

Note 2. The above participles combined with auxiliary verbs furnish periphrastic formations.

b) TENSES FORMED FROM THE PERFECT STEM

The following tenses are formed from the Perfect Stem:—

The Preterite	ماضی مطلق 'Absolute Past'.
The Perfect	ماضی قریب 'Proximate Past'.
The Pluperfect	ماضی بعید 'Remote Past'.
The Compound Future	مستقبل 'Anticipative (tense)'.
The Future Perfect	ماضی احتمالی 'Past of Probability'.
Past Continuous	ماضی استمراری 'Continuous Past'.
Past Optative	ماضی تمنائی 'Past of Desire'.
Past Conditional	ماضی شرطی 'Past of Condition'.

The form of the last three tenses is the same.

§ 78. The perfect, pluperfect, and future perfect are compound tenses, formed by combining the perfect participle with the present tense (the only remaining fragment) of the primitive verb *ah* 'to be' (for the Perfect), and with the past and the present subj. of the verb *būdan* 'to be', used as auxiliaries for the Pluperfect and Future Perfect

respectively. The compound future is formed by combining the apocopated infinitive with the auxiliary verb خواستن 'to desire'.

The Personal Endings. The present tense of the primitive verb *aḥ* 'to be'¹ is modified in Persian after the analogy of the personal endings of the gnomic present. It is as follows:—

	SING.	PLUR.
1st pers.	آم <i>am</i> 'I am'	ایم <i>īm</i> (archaic <i>ēm</i>).
2nd „	ای <i>ē</i>	اید (<i>ēd</i>) („ <i>ēd</i>).
3rd „	است <i>ast</i>	اند <i>and</i> .

These forms, as they stand, are only used after words ending in silent *h* (*s-a*); as زنده است 'he is alive'. In other cases, the *l* of آم, &c. is either elided, and its vowel given to the final letter of the preceding word, or it is changed into *ū*; e.g.

Sing. 1. منم 'I am'; 2. توئی 'thou art'; 3. اوست 'he is' (v. § 57, n. 2).

Plur. 1. مآیم 2. شمآید 3. ایشانند.

To denote simple negation, the negative particle is prefixed; as

SING.
1. نیَم 'I am not'; 2. نئی or نئه; 3. نیست *nīst* (*nēst*).

PLUR.
1. نآیم *na'īm* (*na'ēm*); 2. نآید *na'īd* (*na'ēd*); 3. نیَند (old *nayand*).

Note 1. A collateral form of the 3rd pers. sing. است is the aspirated هست, which is also used as an auxiliary; but never (like است) as a simple copula. This is probably due to the fact that, in course of time هست was used to predicate actual *existence*. The Persians say, for example, خدا بهترین پادشاهان است 'God is the best of kings'; but خدا هست 'God is, God exists'. Again, هست is made the stem to form the remaining persons of the present (after the analogy of the past tense, v. § 81); e.g.

Sing. 1. هستم	2. هستی	3. هست
Plur. 1. هستیم	2. هستید	3. هستند

Note 2. Before هست (as before است), که, چه, and نه are replaced by the older forms کی, چی, and نی *nī* (archaic *nē*) respectively, which

¹ The forms in O.P. were—

Sing. 1. <i>ami</i> ;	2. <i>ahi</i> ;	3. <i>asti</i> .
Plur. 1. <i>amahi</i> ;	2. <i>asta</i> ;	3. <i>anti</i> .

The process of reduction in Persian, and the reason for having recourse to the changes made, are the same as those which operated in the case of the personal endings. The Persians, as a matter of fact, reconstructed the 2nd sing. and the 1st and 2nd plur.

combine with هست to form کیست, چیست, and نیست. From the last of these we have, as the negative of the above present:

Sing. 1.	نیستم 'I am not';	2. نیستی	3. نیست
Plur. 1.	نیستیم	2. نیستید	3. نیستند

§ 79. **The Perfect Participle.** The perfect participle has two forms, both derived from the verb stem (*v.* § 73): (1) *ته* -*ta*, or *ده* -*da* (= Phl. *ta-k* = O.P. *ta*); as *کشته* *kush-ta*; *کرده* *kar-da*. (2) *ت* -*t*, or *د* -*d* (= Phl. *t* = O.P. *ta*); as *کشت* *kush-t*; *کرد* *kar-d*.

Note. The use of *ته*, or *ده* (*ت*, or *د*), depends upon the final letter of the stem, as in the case of the infinitive ending (*v.* § 72, b).

a. These participles have both an *active* and a *passive* signification; as *کشته* 'killed' or 'having killed'. The first, in its *active* signification, is employed, in combination with auxiliary verbs, to form the perfect and other compound tenses. It is also used—(1) as a conjunctive participle (*معطوف*); e.g. *پسرش خمر خورده عریده کرد* 'his son *having drunk wine*, created a disturbance' (i.e. got drunk *and* created, &c.); (2) as a verbal adjective; as *کشته* 'slain'; plur. *کشتگان* 'the slain'; *مُرده* 'dead'; plur. *مردگان* 'the dead'.

(3) As a noun substantive; e.g. *مبادا داده را بستاند* 'lest he should take away *that which he gave* (his gift)'.

کرد پیش آر و گفت کوتاه کن
با چنین گفت کرد همراه کن

'Produce *deeds* and cut short *words*,
Accompany such *words* with *deeds*'.

(4) As an adverb; e.g. *هر آن کس که دزدیده بر سر مرد شود* 'every man who *furtively* acquires another's secrets'.

b. The second participle, in combination with the fragment of the verb *ah* 'to be' (§ 78), forms the past tense (the *past absolute* of native grammarians). It also occurs, in pre-classical literature, as a *passive* participle, in the construction of the past tense of *transitive* verbs (*v.* § 81, *Rem.*); and, in both ancient and classical literature, as the last member of compound words; e.g. *پاکزاد* *pāk-zād* 'pure born, of noble descent'; *سالخورد* *sālkhurd* 'aged' (lit. 'having spent or past years').

Rem. In the title میرزا 'Mr.' (when it *precedes* a name); 'Prince' (when it *follows*), *زا* is a contraction of *زاد* (میرزا = زاد + میر). In India the title is often still further contracted; as میرزا *Mirzā*.

§ 80. The Verbal Adjective in ی. This adjective (which is called by Persian grammarians the کردنی) is formed by adding the adjectival suffix ی — ē (یای لیاقت) to the infinitive; e.g. کردنی 'faciendus'; بودنی 'fit to be, what is to be, the future'; خوردنی 'fit to be eaten, edible', (subst.) 'food'; رفتنی 'obliged to go'. All these words are properly verbal adjectives, but may be used as subst., and form the plur.; e.g. بودنیها 'things to be, future events'; خوردنیها 'edibles, meats'. This adjective combined with the auxiliaries ام, &c., and with بودن, is employed in periphrastic formations (v. § 88). In one of its uses it corresponds to the Latin gerundive. See Syntax.

Rem. The suffix ی — ē = Phl. ēk = prim. ya. It is the same suffix that is largely added to substantives to form adjectives; e.g. ایرانی 'Iranian' (from ایران); شاه‌ی 'royal' (from شاه); جنگی 'warlike' (from جنگ).

§ 81. The Past Tense. The 3rd pers. sing. of the past tense is identical in form with the perfect participle ending in ت t (or د d) alone. The other persons of the tense are formed by attaching to this form the persons of the auxiliary ah (§ 78); e.g.

(a) Sing.	1. کُشتم 'I killed';	2. کشتی;	3. کشت.
Plur.	1. کشتیم;	2. کشتید;	3. کشتند.
(b) Sing.	1. بُودم 'I was';	2. بودی;	3. بود.
Plur.	1. بودیم;	2. بودید;	3. بودند.

Note 1. The pleonastic به is very commonly prefixed to the past tense, when it is not negative (v. § 91, Note 1); as بکشت 'he killed'. But, always, نکشت 'he did not kill'.

Rem. The 3rd pers. sing. of the verb گفتن 'to say', often has a redundant a (الف إشباع 'the inserted alif') added to it; e.g. گفتا *guftā* (= گفت) 'he said'. By ancient writers this ā was sometimes added to the 3rd sing. of the past of other verbs also. It is also called الف تحسین کلام 'the alif of ornamentation of speech'.

Note 2. The past tense, as given above, is a creation of the modern Persian. In the Phl., the participle alone served to express all the persons (e.g. kart 'I did', 'thou didst', and so on). Examples of this Phl. usage are still found in the older poets of the classical period; but usually in verbs connected with a preceding verb, the person of which is defined; زود آمد بخانه زود و باز گشتم 'in short I turned back and came quickly home' (Anvarī).—گل دیدم و مست شد ببوئی

'I beheld the rose and became intoxicated with a smell' (with a little of its fragrance), Sa'di.

Rem. In the pre-classical period the past tense of *transitive* verbs was not constructed as shown above; but a *passive* construction was employed (after the example of the O.P. and the Phl., as also the Sanskrit and the Hindi),—the agent of the act was put in the *oblique* case (originally the genitive), the object of the action became the subject, and the shorter form of the two participles was employed in the passive; e.g. چنان کیم شنود 'as I heard' (lit. 'as of me was heard'); گرفتش یکی سنگ 'he seized a stone' (Firdausi). The same construction is employed in certain Persian dialects of the present time; e.g. in the Kurdish, as آگرم کردوا āgar-am kerdovā 'I made fire'.

§ 82. **The Past Continuous.** ماضی استمراری 'the past continuous' or ماضی ناتمام 'the past imperfect' is formed in two ways: (1) by prefixing the particle همی or می (v. § 76, a, 3) to the past tense; e.g.

SINGULAR

- | | | | |
|----------------------------------|---|----------------------------------|--------------------------------|
| 1. { همی کردم
or
می کردم } | 'I was doing';
'I used to do';
'I continued to do'. | 2. { همی کردی
or
می کردی } | 3. { همی کرد
or
می کرد } |
|----------------------------------|---|----------------------------------|--------------------------------|

PLURAL

- | | | |
|------------------------------|------------------------------|------------------------------|
| 1. { همی کردیم
می کردیم } | 2. { همی کردید
می کردید } | 3. { همی کردند
می کردند } |
|------------------------------|------------------------------|------------------------------|

(2) By suffixing ی — ē (archaic ē) to the 1st and 3rd pers. sing., and the 3rd pers. plur. of the past tense; e.g.

Sing. 1. کرده می 'I was doing', &c. 3. کردی. Plur. 3. کردند می.

The 2nd sing. is rarely used, and the 1st and 2nd plur. do not occur at all. The pleonastic به is also commonly prefixed to this form, as به کرده می; بدانستی.

The ی — is sometimes added even when همی or می is prefixed; as می کرده می 'I was doing', &c.

Note. The first of the two constructions noticed above is sometimes also employed in *conditional* sentences; and the second (that with suffixed ی —) is most commonly employed, as (1) the *conditional* (ماضی شرطی); and (2) the *past optative* (ماضی تمنائی); e.g.

(1) اگر این خرنودی پیش بیطار نرفت (1) 'if this (man) had not been an ass, he would not have gone to a farrier'; لا تبق قدر من آنستی; که با زاغی بر دیوار باغی خرامان همی رفتی (2) 'this would be (آنستی) in

keeping with my dignity, that I should be walking proudly on a wall of an orchard along with a crow' (Sa'di).

چه بودی اگر من آن درخت را بدانستی که کجاست تا دعا کردمی که (2)
 'how well it would be if I knew where that tree is, so that I might pray for my father's speedy death' (Sa'di):—

کاش آن روز که در پای تو شد خار اجل
 دست گیتی بزدی تیغِ هلاکم بر سر

'Would that on that day, when the thorn of death entered thy foot, the hand of Fate had struck me on the head with the sword of destruction'.

The same tense occasionally occurs as a potential; e.g. که ده مرد توانا کمانِ او را زه نکردندی زورآوران روی زمین پُشتِ او بر زمین نیاوردندی 'such that ten powerful men could not string his bow; the athletes of the world could not bring his back to the ground'; از هنر او بدانسته; 'I knew by his merits that he could have grappled with ten wolves'.

§ 83. The Perfect Tense. The perfect tense (ماضی قریب 'the proximate perfect') is formed by adding the persons of the auxiliary *ah* (v. § 78) to the perfect participle (active) ending in *-ta* or *-da*; e.g.

SINGULAR

- | | | |
|--|-----------------------------|---------------|
| 1. نوشته‌ام 'I have written'
(lit. 'I am, having-written'). | 2. {نوشته‌ای
or نوشته‌}. | 3. نوشته است. |
|--|-----------------------------|---------------|

PLURAL

- | | | |
|---------------|---------------|---------------|
| 1. نوشته‌ایم. | 2. نوشته‌اید. | 3. نوشته‌اند. |
|---------------|---------------|---------------|

In poetry, the syncopated form نوشته‌ست 'he has written' (occasionally written نوشته‌ست, and نوشت است), often occurs. This syncopated form, again, is employed (especially by the older poets) as a stem for the formation of a second perfect, constructed after the analogy of the past tense; e.g.

- | | | |
|----------------------------------|---------------|---------------|
| Sing. 1. کرده‌سَم 'I have done'. | 2. کرده‌ستی. | 3. کرده‌ست. |
| Plur. 1. کرده‌ستیم. | 2. کرده‌ستید. | 3. کرده‌ستند. |

§ 84. The Pluperfect Tense. The pluperfect (ماضی بعید 'the remote past') is formed by adding the past tense of the auxiliary verb بودن to the perfect participle (active) ending in *-ta* or *-da*; as نوشته بودم 'I had written' (lit. 'I was, having-written'):

- | | | |
|-----------------------|-----------------|-----------------|
| Sing. 1. نوشته بودم. | 2. نوشته بودی. | 3. نوشته بود. |
| Plur. 1. نوشته بودیم. | 2. نوشته بودید. | 3. نوشته بودند. |

§ 85, a. **The Compound Future.** To construct the compound future (مُسْتَقْبَل), the apocopated infinitive or, sometimes, especially by older Persian writers, the full infinitive is placed immediately after the persons of the aorist of the auxiliary verb خواستن 'to desire, to will' (aor. stem خوا); e.g. خواهم کرد 'I shall, or will, do' (lit. 'I desire the doing'):

Sing. 1.	خواهم کرد.	2.	خواهی کرد.	3.	خواهد کرد.
Plur. 1.	خواهیم کرد.	2.	خواهید کرد.	3.	خواهند کرد.

Note. The prefix بِ may be joined to the persons of the auxiliary; as بخوام کرد.

§ 86. **The Future Perfect.** The future perfect (a subjunctive tense) is formed by placing the pres. subj. باشم¹ of the auxiliary verb بودن, after the perfect participle (active) ending in تَه or دَه; as نوشته باشم 'I shall have written'; (conditional, potential) 'I may (or, might) have written', &c.; (presumptive) 'I must have written':

Sing. 1.	نوشته باشم.	2.	نوشته باشی.	3.	نوشته باشد.
Plur. 1.	نوشته باشیم.	2.	نوشته باشید.	3.	نوشته باشند.

Note. It has been shown in the preceding paragraphs that the negation in all verbal forms is expressed by prefixing the negative particle نَه (ن); or, to the imperative and precativè, مَه (م). But if a verb have for its initial letter the consonant ل, the negative particle نَه is, for the sake of euphony, replaced by the older form نِ nī (archaic nē, O.P. *naiy*), and the initial ل disappears, its vowel being given to the ی of the negative prefix; e.g. نینداخت 'he did not cast' (3rd sing. past of انداختن); نیامد 'he did not come' (from آمدن = آمدن); نیفتد 'he will not fall' (from افتادن). So also, when, under the same circumstances, the prefixes مَه (م), and بِه (ب), are employed, we have, by analogy, میتداز 'cast not'; میآ 'come not'; بینداخت 'he cast'; بیآید 'he will come'; بیآ 'come thou'. In poetry, however, we sometimes find the silent ه of these particles elided and the ب, ن, or م prefixed to the verbal forms; e.g. بامد (for بیامد); نامد (for نیامد); مندیش, or مهاندیش (for میندیش).

§ 87. The following is a full conjugation of the verb پرسیدن 'to ask'.

پرسیدن 'to ask'.

VERB STEM	PRESENT STEM
پُرسْ	پُرسْ
<i>purs-</i>	<i>purs-</i>

¹ Which, as remarked by Darmesteter (*Etudes Iraniennes*), is really a residual of the O. P. future in *ishy-*.

I. TENSES, ETC., FORMED FROM THE PRESENT STEM

THE GNOMIC PRESENT

SING.	PLUR.
1. پُرسَم 'I ask', &c.	پُرسِیم
2. پُرسی	پُرسِید
3. پُرسد	پُرسند

THE SIMPLE FUTURE

SING.	PLUR.
پُرسَم { 'I shall ask', (if) } پُرسِیم { 'I should ask' }	پُرسِیم
پُرسی	پُرسِید
پُرسد	پُرسند

Negative: نَپُرسَم for both forms.

THE PRESENT

SING.	PLUR.
1. می پُرسَم or می پُرسی 'I ask, or I am asking'	می پُرسِیم or می پُرسِید
2. می پُرسی or می پُرسی	می پُرسِید or می پُرسِید
3. می پُرسد or می پُرسد	می پُرسند or می پُرسند

Negative: نمی پُرسَم or نمی پُرسی 'I do not ask', &c.

THE IMPERATIVE

SING.	PLUR.	SING.	PLUR.
2. پُرس	پُرسید	می پُرس 'continue to ask';	می پُرسید

SING. PLUR.

Prohibitive: مَپُرس 'ask thou not'; مَپُرسید

THE PRECATIVE

3rd pers. sing. پُرساد 'may he ask'.

Negative: مَپُرساد 'may he not ask'.

THE PRESENT SUBJUNCTIVE

پُرسَم or پُرسِیم 'I may, might, or should ask', &c.
پُرسی or پُرسی (Conjugated like the Gnomic Present or Simple Future).
پُرسد or پُرسند

IMPERFECT PARTICIPLES

- 1) پُرسا 'asking'.
- 2) پُرسان 'asking, while asking'.
- 3) پُرسنده 'asking'; as a *nom. agentis*, 'one who asks, asker'.

II. PARTICIPLES AND TENSES FORMED FROM THE PERFECT STEM

PERFECT PARTICIPLES

- 1) پرسیده } 'asked', 'having asked'.
2) پرسید }

Negative: نپرسیده or نپرسید 'not asked, not having asked'.

THE VERBAL ADJECTIVE IN ی

پرسیدنی 'fit to be asked, to be asked'.

THE PAST TENSE

SING.	PLUR.
1. پرسیدم 'I asked'.	پرسیدیم
2. پرسیدی	پرسیدید
3. پرسید	پرسیدند

The particle ی may be prefixed; as پرسیدم 'I asked'.

Negative: نپرسیدم 'I did not ask', &c.

THE PAST CONTINUOUS

SING.	PLUR.
(a)	پرسیدیم (or هی).
1. می پرسیدم (or هی) { 'I was asking', 'I used to ask', 'I continued to ask'.	
2. می پرسیدی (or هی)	
3. می پرسید (,, ,,)	(,, ,,) می پرسیدید
	(,, ,,) می پرسیدند

SING.	PLUR.	SING.	PLUR.
(b)		(c)	
1. پرسیدم	not used	می پرسیدم (or هی)	not used
2. پرسیدی	,, ,,	not used	,, ,,
(uncommon)			
3. پرسیدی	پرسیدندی	می پرسیدی (or هی)	می پرسیدندی (or هی)

Note. The forms (a) and (b) are also used for the conditional; and the form (b) is usually employed for the past optative (*v.* § 82, Note).

The particle ی may be prefixed to (b); as پرسیدم 'I was asking', &c.

Negative of (a) is نمی پرسیدم, or نپرسیدم, &c.; of (b) نپرسیدم, &c.

THE PERFECT

	SING.	PLUR.
(a) 1.	پرسیده‌ام 'I have asked'.	پرسیده‌ایم
2.	{ پرسیده‌ای or پرسیده‌ئ	پرسیده‌اید
3.	پرسیده‌است	پرسیده‌اند

Note. By the older writers *یہ* is sometimes prefixed; as *یہ پرسیده‌ام*, &c.
Negative: *نہ پرسیده‌ام* 'I have not asked', &c.

	SING.	PLUR.
(b. poet.) 1.	پرسیدستم 'I have asked'.	پرسیدستیم
2.	پرسیدستی	پرسیدستید
3.	پرسیدست	پرسیدستند

THE PLUPERFECT

	SING.	PLUR.
1.	پرسیده بودم 'I had asked'.	پرسیده بودیم
2.	پرسیده بودی	پرسیده بودید
3.	پرسیده بود	پرسیده بودند

Negative: *نہ پرسیده بودم* 'I had not asked', &c.

THE COMPOUND FUTURE

	SING.	PLUR.
1.	{ خواهم پرسید or (پرسیدن) <i>v. § 85</i> }	{ خواهم پرسید خواهید پرسید خواهند پرسید }
2.	خواهی پرسید	
3.	خواهد پرسید	

The pleonastic *یہ* may be prefixed; as *یہ بخوام پرسید* 'I shall ask', &c.
Negative: *نہ بخوام پرسید* 'I shall not ask', &c.

THE FUTURE PERFECT (SUBJUNCTIVE)

	SING.	PLUR.
1.	{ پرسیده باشم { 'I shall have asked', 'I may have asked', &c. }	پرسیده باشیم
2.	پرسیده باشی	پرسیده باشید
3.	پرسیده باشد	پرسیده باشند

Note. By the older poets the particle *بِه* is sometimes prefixed; as *بِه‌پرسیده باشم*.

Negative: *نِه‌پرسیده باشم* 'I shall not have asked', &c.

OTHER PERIPHRASTIC FORMATIONS

§ 88. The following formations, although they are in common use, are not ordinarily received into the paradigm. They are obtained by placing one of the imperfect participles, or the verbal adjective in *ی*, before the persons of the present of the verb *ah* 'to be', or before the past of the verb *بودن* 'to be'; e.g.

PRESENT

	SING.	PLUR.	SING.	PLUR.
1.	پرسانم 'I am asking'.	پرسانیم	خواهانم 'I am desiring'.	خواهانیم
2.	پرسانی	پرسانید	خواهانی	خواهانید
3.	پرسانست	پرسانند	خواهانست	خواهانند

PAST

	SING.	PLUR.
1.	پرسنده بودم 'I was one asking'.	پرسنده بودیم
2.	پرسنده بودی	پرسنده بودید
3.	پرسنده بود	پرسنده بودند

Note. An Arabic اسمِ فاعل may take the place of the Persian participle in such constructions as the above; e.g. *طالبِیم* 'I am seeking, I seek'; *طالبِ بودم* 'I was seeking, I was a seeker (of)'.

FUTURE

بودنی ام or بودنیم 'I am to be, I must be', &c.

رفتنی ام or رفتنیم 'I must go' (lit. 'I am one who has to go').

Rem. In the language of the present time we also meet with *رفتنی بودم* 'I had to go', &c.

THE VERB توانستن 'to be able, can'.

§ 89. The verb توانستن (Present Stem توان) possesses the principal tenses with all the persons, and is used both independently, and as an auxiliary. (a) As an independent verb the tenses in which it occurs

are as follows, the 1st person alone being given, although it occurs in all the persons:—

Aorist	توانم ‘I shall be able, I am able, I may be able’, &c.
Present	می توانم ‘I am able’.
Past	توانستم or میتوانستم ‘I was able’.
Conditional	توانستمی ‘I might be able, (if) I had been able’.

Note. Of the three forms of the imperfect participle, the only one that occurs is توانا, and this is used only as an adjective, ‘powerful’.

(b) As an auxiliary, توانستن is construed (like خواستن in the compound future of verbs) in two ways:—

(1) With the following apocopated infinitive; but occasionally with a following full infinitive; e.g.

توانم رفت or میتوانم رفت ‘I am able to go, I can go’.

نتوانستی نگاه داشتن ‘thou couldst not keep (it)’.

(2) With a following verb in the present subjunctive with or without the conjunction که; e.g. بی زر نتوانی که کنی برکس زور ‘without money thou canst not use force (or violence) with any one’ (‘thou art not in a position that thou shouldst use’, &c.).

Note 1. The verb آرستن or یارستن ‘to be able’, is sometimes employed instead of توانستن; e.g.

و کس نیارد ظلم و دست درازی کردن

‘And that no one may be able to practise tyranny and oppression’.

بگفتا نیارم شد این جا مقیم که در پیش دارم مهتی عظیم

‘He said, “I cannot tarry here, for I have an important business before me”’ (Sa’di).

Note 2. The verb دانستن is sometimes used in the sense of توانستن; as او میداند کرد ‘he can do it’ (he knows how to do it); ترا که دست بلرزد گوهر چه دانی سفت ‘how canst thou whose hand trembleth perforate a pearl’?

THE PASSIVE VOICE (مجهول)

§ 90. A verb may be conjugated in the passive voice by adding to its perfect participle passive (*v.* § 79 a) the various tenses of the verb شدن ‘to go, to become’ (aorist stem شو). As the passive conjugation presents no difficulties whatever, it will be quite sufficient to give a mere synopsis of the more common tenses.

Synopsis of the Passive Conjugation of زَدَن

Infinitive	زده شدن	'To be struck or beaten'.	
Present or Future	{ زده شوم	'I may be struck or beaten'.	} struck or beaten'.
Subjunctive			
Present	زده می شوم	'I am being beaten'.	
Imperative	زده شو	'Be thou	
Precative	زده شواد	'May he be	
Past	زده شدم	'I was	
Past Continuous	زده می شدم	'I was being	
Perfect	زده شده ام	'I have been	
Pluperfect	زده شده بودم	'I had been	
Compound Future	زده خواهم شد	'I shall be	
Future Perfect	زده شده باشم	'I shall have been'	

Note. The place of شدن in the passive voice is often supplied by its synonym گشتن, or the secondary verb گردیدن; and sometimes also by the verb آمدن 'to come'; e.g. تا بهر صفت زندگانی کرده آید 'so that in some way or other my living may be made'; بتهمت جاسوسی گرفتار آمدند 'they were arrested upon a charge of spying'.

IMPERSONAL VERBS

§ 91 a. The impersonal verbs are—

1. بایستن (Pres. Stem بای) 'to be necessary, to behave, ought, must'.

2. شایستن (Pres. Stem شای) 'to be possible, to be fitting', &c.

They are used only in the 3rd pers. sing. of the gnomic present (or present), and of the past, or past continuous, or conditional; e.g. بایست or میباید 'it is necessary, it behoves, one ought'; بایست or میبایست 'it was necessary, it behoved', &c.; شاید 'it is possible, it is fitting or proper'.

Rem. شایستن also occurs personally; e.g. ایشان خدمت را نشایند 'it may be that they are not fitted for (this) service'.

Use of Impersonal Verbs. If the person is expressed, it usually precedes the verb in the nominative or dative; تو باید که ده خروار سیب بخری 'you ought to purchase ten ass loads of apples'; if, however, it be *pronominal*, it may also follow as an enclitic:

پادشاه را باید 'it behoves the king; the king should or ought'.

مرا بایست بایستم مرا میبایست مرا شاید	}	'it behoved me; I ought (to have)'.
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In construction, both verbs follow the same rule as توانستن (v. § 88, b); e.g.

ترا هم چیزی بایست گفت 'thou also *shouldst* (or *oughtest*) to say something'.

روزی چه مقدار باید خوردن 'what quantity *ought* one to eat in a day'?

باید بکنی, میباید که کنی, or بایست که کنی 'it is necessary that thou do', 'thou *must* do'; مرا بایست رفت 'I *ought* to have gone'; ترا شاید رفت 'thou *mightest* have gone'.

Note 1. The past participles شایسته and بایسته are used as adjectives (v. § 79, a, 2); e.g.

ندارد پدر هیچ بایسته تر ز فرزند شایسته شایسته تر

'A father has nothing more suitable and appropriate than a worthy son'.

The imperfect participle شایان is also used adjectively; e.g.

شایان دل تو بود این گنج

'This treasure was suited to thy heart'.

Note 2. شاید often, and باید occasionally, occurs as a synonym of توان; while شاید occasionally has the sense of 'it makes no difference', 'it is all one'; e.g.

اگر در خدمت باشی و اگر نباشی شاید

b. Some *personal* verbs are used *impersonally* in the 3rd pers. sing.; as توانستن 'to be able'; e.g. می تواند 'it is possible that'.

سزیدن or سزائیدن	}	شایستن for:
زبیدن 'to become, beseem'		شاید = سزد = زبید

c. توان 'able, in a position (to)'—an ancient participial form (connected with توانا, from توانستن)—is of common occurrence as an impersonal verb, and is construed like a finite verb; also with the forms بتوان, می توان, 'it is possible, one can'; and negatively, نتوان 'it is not possible', &c.; e.g.

با کیه توان گفت 'to whom *can* one tell'?

بَعْدُ و تَوْبَهُ تَوَانِ رِسْتَنِ اَزْ عَذَابِ خُدَايِ
وَلِيكِ مِي نَتَوَانِ اَزْ زَبَانِ مَرْدَمِ رِسْتِ

'By pleading for forgiveness and by repentance *it is possible* to escape from the wrath of God; but *one cannot* escape from the tongues of men' (Sa'di).

Rem. تَوَانِ is said by certain native grammarians to be sometimes contracted to تَانِ (as بَوَادِ is to بَادِ); but no instances of such contraction can be mentioned, and such use must be very rare.

CAUSAL VERBS

§ 92. **The Causal Verb.** The verb stem of a causal verb is formed by adding the suffix ان $\bar{a}n$, to the present stem of the primitive verb; e.g.

Prim. جِسْتَنِ 'to leap or jump up'; present stem جِه *jih-*:

Verb stem of causal جِهَانِ *jihān*.

PRESENT STEM

Causal جِهَانْدَنِ or جِهَانِيدَنِ 'to cause to jump up': جِهَانِ

Prim. تَرْسِيدَنِ 'to be afraid': تَرْسِ

Causal تَرْسَانِيدَنِ 'to cause to be afraid, to frighten': تَرْسَانِ

Prim. نُوَشْتَنِ 'to write': نُوَيْسِ

Causal نُوَيْسَانِيدَنِ or نُوَيْسَانْدَنِ 'to cause to write', &c.: نُوَيْسَانِ

Prim. مُرْدَنِ 'to die': مِيرِ

Causal مِيرَانْدَنِ 'to put to death': مِيرَانِ

The infinitive ending of every causal verb will therefore be دَنِ or يْدَنِ (*v.* § 72, b); and the present stem of every causal will be the present stem of the primitive + the suffix ان $\bar{a}n$.

N.B. The alternative infinitive in يْدَنِ is to be regarded as a *secondary* infinitive (*v.* § 74, B. Note).

Intransitive verbs become transitive in the causal; and transitive verbs become causative.

The two tense-stems of a causal verb being known, the verb is conjugated in the ordinary way.

Note 1. It should be observed that verbs whose present stem already ends in ان have the same form for the primary and causal verbs; e.g. مانْدَنِ 'to remain'; خوانْدَنِ 'to read'.

Note 2. The stems of a few verbs with a causal signification are

derived immediately from the O.P. base of the causal class; e.g. گذاشتن (stem *guzāsh*), causal of گذشتن 'to pass'; نشان (stem *nīshan*), causal of نشستن 'to sit'.

Rem. In the *Shāhnāma*, the causal infinitive ending *-ānidan* sometimes occurs for *-ānīdan*.

DEFECTIVE VERBS

§ 93. Defective verbs, properly so called, are not numerous in Persian. But there exists a number of verbs, some of the regular forms of which (chiefly the gnomic present and present) seldom or never occur; the corresponding form or tense of some commonly used synonymous verb being employed instead. The more important of both these classes of verbs are included in the following list:

INFINITIVE	FORMS WANTING OR NOT IN USE	VERB SUBSTITUTED IN THE FORMS WANTING
آختن } 'to draw'. آمیختن }	pres., imperat.	برکشیدن
آغوشیدن 'to embrace'.	" "	درآغوش کردن or دربرکشیدن
آلفتن 'to be confounded'.	" "	آشوفتن
آمدن 'to prepare', 'to be prepared'.	all except the perf. part. and the imperat.	آماده ساختن
آبشتن 'to conceal'.	pres., imperat.	پوشیدن
آفاختن 'to collect'.	" "	اندوختن
آپشتن 'to fry, roast'.	" "	بریان کردن
آبرغلاندن 'to incite'.	" "	تحریر نمودن
آخستن 'to wound', &c.	all except the perf. part. and past tense.	
آخفتن 'to sleep'.	present.	خُسپیدن or خوابیدن
آزیدن 'to be born'.	all except the perf. part.	زادن or زائیدن

INFINITIVE	FORMS WANTING OR NOT IN USE	VERB SUBSTITUTED IN THE FORMS WANTING
سیرشتن 'to knead', &c.	pres. imperat.	عجین کردن or غاشتن
سفتن 'to bore', &c.	„ „	سنبیدن
شیفتن 'to be distracted with love'.	„ „	آشوفتن
مشتن 'to rub', &c.	all except the perf. part. and the past tense.	مالیدن
نهفتن 'to conceal'.	pres., imperat.	پوشیدن

Rem. The regular gnomic present of the verbs *حفتن*, *سفتن*, and *نهفتن* could not be distinguished from the past tense; whence, doubtless, the use of a form derived from a synonymous verb.

COMPOUND VERBS

§ 94. Compound verbs are of three kinds: 1° Those which are reduced from primitive verbs with an inseparable prefix. 2° Those of more recent date, which are formed by the combination of a preposition or adverb with a verb. 3° Those which are formed by combining a Persian or Arabic noun with a verb.

A. VERBS REDUCED FROM PRIMITIVE COMPOUNDS

§ 95. A very large number of Persian verbs is simply the reduction of primitive verbs in combination with prefixes which are now dead. Numerous examples of such may be seen in the verbs tabled in the preceding pages. It will suffice to give in this place a list of the prefixes in their ancient and modern forms, with some examples:

PRIMITIVE PREFIX	PERSIAN FORM OF THE PREFIX	EXAMPLES
O.P. <i>ā</i> 'to, towards' (Z. <i>ā</i> ; S. <i>ā</i>).	آ <i>ā</i> .	آوردن 'to bring'.
„ <i>abi</i> 'to, into', &c. (Z. <i>aibi</i> , <i>aiwi</i> ; S. <i>abhi</i>).	آف <i>af</i> , ف <i>fu</i> , <i>fi</i> ; (old) آو <i>av</i> .	{ افگندن 'to cast, to throw'. اژن 'killing'.
Z. <i>ava</i> 'down, to' (S. <i>ava</i>).	او <i>ū</i> (<i>ō</i>), ا <i>v</i> .	افتادن, اُفتادن 'to fall'.

PRIMITIVE PREFIX	PERSIAN FORM OF THE PREFIX	EXAMPLES
O.P. <i>uz</i> 'up' (Z. <i>uz</i> ; S. <i>ud</i>).	ز <i>zi</i> .	زودن 'to clean, to purify'.
„ <i>pati</i> 'towards, to, near to', &c. (Z. <i>paiti</i> ; S. <i>prati</i>).	پذ <i>paz</i> , پژ <i>pazh</i> , پی <i>pai</i> .	{ پذیرفتن 'to receive'. پژمردن 'to fade'. پیوستن 'to join'.
„ <i>para</i> 'before' (Z. <i>para</i> ; S. <i>para</i>).	پر <i>par</i> .	پرداختن 'to finish', &c.
„ <i>para</i> + <i>ā</i> 'away from'.	پرا <i>parā</i> .	پراگندن 'to scatter'.
„ <i>pari</i> 'round, around' (Z. <i>pairi</i> ; S. <i>pari</i>).	پر <i>par</i> .	پروردن 'to foster'.
„ <i>fra</i> 'before' (Z. <i>fra</i> ; S. <i>pra</i>).	فر <i>far, fir</i> .	فرمودن 'to order'.
„ <i>ni</i> 'low, down' (Z. <i>ni</i> ; S. <i>ni</i>).	و <i>nu, ni</i> .	{ نوشتن 'to write'. نهادن 'to put, place'.
„ <i>vi</i> 'asunder, apart' (Z. <i>vi</i> ; S. <i>vi</i>).	گ <i>gu</i> .	گشادن 'to open'.
„ <i>ham</i> 'together' (Z. <i>ham</i> ; S. <i>sam</i>).	آن <i>an</i> .	آنداختن 'to throw down'.

B. VERBS WITH A PREFIXED PREPOSITION OR ADVERB

§ 96. The prepositions and adverbs that occur are those which are still employed in modern Persian as independent particles. Those most commonly prefixed are—

(a) باز 'back, behind, again' } The two particles are precisely
 (b) وا " " " } synonymous; so that the examples showing the use of the one will serve as well for the other; e.g. باز ایستادن, or وا ایستادن 'to stand back, to hold aloof (from), to abstain (from)'; باز آمدن 'to come back, to abstain (from), to give up' (a bad habit, &c.); باز داشتن 'to keep or hold back'; باز کردن 'to put back, (hence) to open' (a door, or the eyes, &c.); باز شدن 'to go back, to open' (as a door, or the eyes, or the heart, or a bud, &c.); باز گشتن 'to turn back', 'return'.

In some compounds باز is the exact equivalent of our prefix *re-*; باز دانستن 'to recognize, to distinguish'; باز گفتن 'to reply, to repeat';

باز نمودن 'to represent, to point out'. Sometimes باز is redundant; as شنیدن = باز شنیدن; گفتن = باز گفتن.

(c) بر آمدن 'on, upon, up, upward, onward, forth'; e.g. بر آمدن 'to come up, to rise (as the sun), to ascend, to mount, to succeed'; بر آوردن 'to bring up, to raise, to bring forth (as a cry, or the like), to raise, to erect (as a building, &c.), to pull up' (as a tree), &c.; بر داشتن 'to take up, to raise, to bear, to endure, to suffer, to pick up, to gain, to acquire, to take away, to remove'; بر چیدن 'to pick up, to collect, to gain'; برگرفتن 'to take up, to obtain, to surround'. The prefix is sometimes redundant; as بر تافتن 'to shine' (= تافتن).

(d) بیرون آمدن or بیرون 'out, outside'; as بیرون آمدن 'to come out'; بیرون رفتن 'to go out'; بیرون کردن 'to put out, to expel'.

(e) پیش آمدن 'before, forward'; e.g. پیش آمدن 'to come before or forward, to occur, to approach or meet (one, with), to treat'; پیش کردن 'to put before, to submit'; پیش گرفتن 'to take before, to undertake, to adopt'; پیش نهادن 'to lay before, to propose'; پیش گفتن 'to bespeak'; پیش دیدن 'to anticipate'.

(f) در آمدن or اندر 'in, into'; e.g. در آمدن 'to come in, to enter'; در آوردن 'to bring in, to produce'; در گرفتن or اندر گرفتن 'to take hold inside, to take effect'; اندر خوردن or در خوردن 'to suit, to be befitting'; در یافتن 'to obtain within, to inform oneself, to comprehend, to ascertain'. The prefix در is sometimes redundant; as در خواستن 'to request' (= خواستن); در نوشتن 'to roll up' (= نوشتن). Sometimes, again, it has the force of *per* in Latin; as در آموختن 'to teach or learn thoroughly' = *perdocere, perdiscere*.

(g) قَرَا 'before, forward, in advance, onward, forth, away';

(h) فِرَاز " " "

e.g. فرا آمدن or فرآ آمدن 'to come before, to draw near'; فرا رفتن or فرآ رفتن 'to go forward, to advance'; فرا رفتن 'to go away, to retire, to retreat'; فرا داشتن 'to hold forward' (the ear, or the hand, and the like); فرا اندوختن 'to heap up, to store up'; فراز کردن 'to put forward, to put to, to close (a door); to put away, to put back, to open' (a door; i.q. باز کردن); فرا رسیدن 'to come up with, overtake'.

(i) فِرُو (before consonants), or فُرود (before vowels), 'down'; e.g. فرود آمدن 'to come down, to descend, to alight'; فرو بردن 'to carry, or put down, to lower (the head, &c.), to take down, to swallow'; فرو شدن 'to go down, to sink'; فرو گذاشتن 'to let down, to put down, to leave off, to pass over, to give up', &c.

Note. In the conjugation of these compound verbs, the preposition or adverb does not, as a rule, displace the verbal particle *یہ*, or *می*, or *نہ* from its position next to the verb; e.g. *بر می آید* 'it comes up'; *فرو برد* 'he swallowed'; *باز نیامد* 'he did not come back'. In poetry the adverbs may, *metri causa*, come after the verb; as *چه گوید باز* 'what will he reply'? (*باز گوید* for *گوید باز*); *آمد پیش* 'he (it) came before' (him).

C. VERBS IN COMBINATION WITH NOUNS

§ 97. In these compounds a Persian or Arabic noun (subst., adj., verbal noun, participle) is so combined with a verb, that the two together express but one idea. What is important in connexion with these compounds is the determining which are *transitive* and which *intransitive*. It is a common error to term all compounds *transitive*, in which the verb annexed to the noun is *کردن* 'to make', or one of its synonyms. The fact is, the transitiveness of the compound depends on the nature of the prefixed noun. The majority of these compounds are formed by combining verbs with Arabic *nomina verbi*, verbal adjectives, *nomina agentis*, or *nomina patientis*, and represent the Persian equivalents of one or other of the various Arabic verbal forms. For example, *عرض کردن* represents the Arabic *nomen verbi* (or *مصدر*) *عَرَضَ* 'exhibiting, representing', &c. (*عرض*, by itself, would, in Persian, signify 'exhibition, or representation'; the *nomina verbi*, alone, being generally used as simple substantives). Consequently, as the Ar. *maṣdar* *عرض* is *transitive*, its Persian representative *عرض کردن* is also *transitive*. But *سعی نمودن* 'exerting oneself, striving'; *تعجب کردن* 'wondering'; *التفات نمودن* 'turning oneself (to), paying attention, noticing', are *intransitive*; just as their Arabic equivalents *سعی*, *تعجب*, and *التفات* are *intransitive*.

a) *Transitive Compounds*

§ 98. The compound verb is *transitive* in the following cases:

1) When a verb signifying 'to make' (as *کردن*, or its synonyms *نمودن* and (in polite language) *فرمودن*, or *ساختن*); or 'to cause to be or become, to render' (*گردانیدن*); or (less commonly) 'to hold, to consider, to esteem' (*بُردن*); or 'to bring' (*آوردن*); &c., is annexed to a predicative adjective, an imperfect participle, an Arabic verbal adjective, or a passive participle (Persian or Arabic); e.g. *تلخ کردن*, or *تلخ ساختن*, or *تلخ گردانیدن* 'to make or render bitter, to embitter';

تمام گردانیدن، تمام ساختن، تمام فرمودن، تمام نمودن، تمام کردن، 'to make or render complete, to complete', &c.; روان کردن، 'to make moving, to put in motion, to make current, to despatch'; راضی کردن، راضی نمودن، 'to make or render pleased or satisfied, to please, to satisfy'; آلوده گردانیدن، آلوده ساختن، آلوده کردن، 'to soil, sully, defile', &c.; مبذول، مبذول ساختن، مبذول نمودن، مبذول کردن، 'to cause to be given or disbursed', &c., باور داشتن، 'to bestow, to disburse, to distribute, to expend', &c.; باور داشتن، 'to consider true or credible, to credit, to believe'; دوست داشتن، 'to consider free or clear, to acquit'; دوست داشتن، 'to hold beloved or dear, to love', &c.; معتبر داشتن، 'to hold in respect, to respect, to esteem'; معذور داشتن، 'to hold excusable, to excuse'; حاضر آوردن، 'to cause to be or become present'; موافق یافتن، 'to find agreeable or suitable'.

2), a. When one of the verbs (فرمودن، نمودن) کردن، 'to make'; آوردن، 'to cause to become, to render', and (less commonly) آوردن، 'to bring'; بستن، 'to bind', and perhaps a few more, is combined with the *nomen actionis* (اسمُ الفعل) of a transitive (Arabic) verb, or with a Persian abstract (verbal) noun (اسم مصدر), derived from a transitive verb; e.g. دفن کردن، 'to bury'; قبول کردن، 'to accept'; هلاک کردن، or هلاک نمودن، 'to destroy' (the *nomen actionis* in the last compound being used—as it not unfrequently is—as a *passive participle*); تعلیم کردن، 'to teach, to instruct'; مطالعه کردن، or مطالعه نمودن، 'to study, to peruse'; اعلام کردن، or اعلام نمودن، 'to bring to the knowledge of, to inform', &c.; اختیار کردن، 'to choose'; جمع آوردن، 'to bring together, to assemble' (= جمع کردن); نقش بستن، 'to design, to pourtray, to paint'; بخشش کردن، 'to give', &c. (= بخشیدن); رهبری کردن، 'to guide'; پرورش کردن، 'to foster'; دستگیری کردن، 'to help'.

Note that in compound verbs, whether transitive or intransitive, the noun is often separated from the verb by determining adjuncts; e.g. اندیشه دخیل درین مُهم چگونه کرده؟ 'how have you proposed to enter on this affair?' In poetry, moreover, the noun may even follow the verb; as درستان را کجا کنی محروم، 'how wilt thou disappoint thy friends'; همه اسباب نیکوئی کند جمع، 'he gathers together all the means of doing good'.

β. To the above may be added the combinations in which a transitive verb follows a Persian *substantive*, or (occasionally) an Arabic *nomen*

verbi, used as a simple substantive in an oblique case, with the governing preposition expressed or understood. These cannot, however, strictly speaking, be regarded as compound verbs; e.g. *از دست دادن* 'to give from the hand, to lose, to relinquish, to give up, to throw away', &c.; *بعض رسانیدن* 'to represent', &c. (= *عرض کردن*); *بسر بردن* 'to bring to an end, to pass life, to live'; *بجا آوردن* 'to bring to pass, to accomplish, to execute', &c.; *از جای بردن* 'to disturb, to discompose, to startle'; *در دام کشیدن* 'to draw into the net, to ensnare'; *در برگرفتن* or *در برکشیدن* 'to draw, or, to take, to the bosom, to embrace'; *کار بستن* or *بکار بردن* 'to bring into practice, to apply, to make use of, to act upon'; *در میان نهادن* 'to place in the midst, to bring up, to introduce, to communicate'.

b) *Intransitive Compounded Verbs*

§ 99. These form a very numerous class: only the more important of them can be noticed here. They may be divided into—

(a) Compounds in which a *transitive* verb is combined—1) with an Arabic verbal noun derived from an intransitive or a reflexive verb; 2) with a simple substantive. In the first case, the Persian infinitive is simply the equivalent of the Arabic *nomen verbi*.

(b) Compounds in which an *intransitive* verb is combined with a noun (subst., adj., verbal noun, verbal adjective, participle).

(a) *Verbal Noun, or Substantive, with a Transitive Verb*

§ 100. The verbs most commonly used are—

(1) *کردن* (or *نمودن*) 'to make'; e.g. *سعی نمودن* 'to exert oneself, *صبر کردن* 'to endeavour, to strive'; *ورزیدن* 'to practise', &c.; *قناعت کردن* 'to restrain oneself, to exercise self-control, to be patient'; *تغافل ورزیدن* 'to content oneself (with, به), to be content'; *مداومت نمودن* 'to keep continually (to), to remain, to become permanent'; *تعجب نمودن* 'to wonder' (at, از; syn. with *تعجب داشتن*); *متعجب گردیدن*, *عجب آوردن*, *تغافل ورزیدن* 'to practise negligence, to be neglectful' (of); *انحراف ورزیدن* 'to turn aside from (از), to deviate, to swerve', &c.; *التفات کردن* or *نمودن* 'to turn attention (to, بجانب or بر), to pay attention (to), to notice'; *بازی کردن* 'to sport, to play' (with, به); *پیکار کردن* 'to do battle' (with, با); *تکیه کردن* 'to depend, to rely on' (بر); *شادمانی کردن* 'to rejoice' (at, or over, بر).

(2) *آوردن* 'to bring'; e.g. *رحمت آوردن* 'to feel pity, to show (evinced) pity' (for, بر); *عجب آوردن* 'to experience wonder, to wonder' (at, از =

تَعَجُّب کردن; مشاورت آوردن 'to come for consultation (to, به), to hold consultation' (with); تحمل آوردن 'to exercise patience or forbearance, to forbear'; تاختن آوردن 'to bring attack (on, بر), to attack'.

(3) بردن 'to bear, to carry, to harbour, to entertain'; e.g. حسد بردن 'to bear envy' (with respect to, بر); حمله بردن 'to bring assault (on, بر), to assault'; تحکم بردن 'to bear (or submit to) rule or authority, to obey'; انتظار بردن 'to be in expectation (of, نه), to expect' (= انتظار کردن); فرمان بردن 'to be under command, to obey'.

(4) خوردن 'to eat, to take, to suffer, to feel', &c.; e.g. تأسف خوردن, or پشیمانی خوردن 'to suffer grief or regret, to grieve (over, بر), to regret'; غوطه خوردن 'to suffer immersion, to take a plunge' (into, در); زخم خوردن 'to receive a wound, to be wounded, to receive a beating'; سوگند خوردن 'to take an oath, to swear'.

(5) دادن 'to give, to impart' (the compound being usually preceded by the dat. with را); e.g. خلاص دادن 'to give deliverance (to), to liberate, to redeem'; خبر دادن 'to give information (to), to inform'; اختصاص دادن 'to assign distinction (to), to distinguish'; رضا دادن 'to give consent, to consent, to assent' (to); میل دادن 'to give (to a person) an inclination or bias' (towards, بجانب, or به); آواز دادن 'to give voice, to call out'; دست دادن 'to give the hand (to), to be attained, obtained'; فرمان دادن 'to order'; گردش دادن 'to listen'.

(6) داشتن 'to have, to hold, to keep', &c.; e.g. حاجت داشتن 'to have need (of, به), to need'; شهرت داشتن 'to be famed or notorious' (for, به); مُراسله داشتن 'to have or hold correspondence (with, با), to correspond' (with); امکان داشتن 'to possess the possibility (of), to be possible'; توقع داشتن 'to have the expectation (of), to expect'; اعتماد داشتن 'to have confidence' (in, بر); پاس داشتن 'to keep watch, to watch'; گوش داشتن 'to have (or lend) an ear (to), to listen, to attend, to obey'; ننگ داشتن 'to be ashamed' (of, از).

(7) دیدن 'to see, to perceive, to deem, to experience', &c.; e.g. غم دیدن 'to experience grief or sorrow'; مصلحت دیدن 'to see good, to deem advisable'; هجران دیدن 'to suffer separation'; بوی دیدن 'to perceive a smell or odour'.

(8) زدن 'to strike, to beat'. This verb is one of those most commonly employed in composition with nouns; and it varies greatly in signification. In many of the compounds formed with it the sense of *striking* is more or less prominent; but from this it branches

off into the senses of—(1) quick or rapid movement; (2) sudden or abrupt action, with or without violence, as expressed by such words as *thrusting, driving, putting, breaking into, clapping* or *clapping on*, &c.; e.g. کوس زدن 'to beat the drum'; چنگک زدن 'to strike (to play) the harp or lute'; نَی زدن 'to play the flute'; نیش زدن 'to sting'; چشم زدن 'to wink'; نقب زدن 'to make a hole, to burrow'; دست زدن 'to put (clap) the hand' (on, بر, به); خیمه زدن 'to pitch a tent'; نعل زدن 'to put a shoe (on, بر), to shoe'; شبخون زدن 'to make a night-attack' (on); خم زدن 'to cause (a balance, or the like) to incline to one side'; مشق زدن 'to exercise oneself, to practise'; طعنه زدن 'to cast taunts (at), to taunt'; رقم زدن 'to write'; قلم زدن 'to drive the quill, to write'; شعله زدن 'to break into flame, to blaze up'; حرف زدن 'to speak, to talk'; لاف زدن 'to vaunt, to brag'; رای زدن 'to give an opinion'; باآواز زدن, or بانک زدن, 'to call out'.

(9) کشیدن 'to draw, to take, to suffer, to experience, to undergo', &c.; رنج کشیدن 'to suffer vexation or trouble, to be troubled', &c.; ملامت کشیدن 'to suffer reproach'; انتظار کشیدن 'to be in anxious expectation (of, به), to expect or await anxiously'; انتقام کشیدن 'to take revenge (from, از), to be revenged (on)'; آه کشیدن 'to heave a sigh'; سرکشیدن 'to raise the head (on high, به بلندی), to be refractory or rebellious'; طول کشیدن 'to be long or protracted'.

(10) اُنس گرفتن 'to take, to receive, to derive', &c.; e.g. اُلُفَت گرفتن 'to take a liking or fancy (to, با), to become attached (to), or familiar' (with); حساب گرفتن 'to take into account, to make account (of, از), to hold of importance'; سبقت گرفتن 'to take precedence' (of, or over, بر); قرار گرفتن 'to take fixity, to be, or become, firmly fixed or established, to be set or bent (on, بر), to be or remain still or quiet'; انتفاع گرفتن, or نفع گرفتن, or فائده گرفتن 'to receive (derive) advantage, benefit, or profit' (from, از); عیب گرفتن 'to seize on the faults or defects (of), to find fault (with), to carp at'; دل گرفتن 'to remove the heart (from, از), to be sick or tired (of)'; کشتی گرفتن 'to wrestle'. Also with any infinitive forms inceptive.

(11) تربیت یافتن 'to get, to obtain, to gain, to find', &c.; e.g. پرورش یافتن 'to receive education or training, &c., to be fostered or nourished' (syn. پذیرفتن or تربیت); وقوف یافتن 'to obtain knowledge' (of, بر); تصمیم یافتن 'to be definitely decided (in, بر), to be firmly fixed (on)'; تمهید یافتن 'to become established, to be laid

down, to obtain'; راه یافتن 'to find way' (to, به); رهایی یافتن 'to obtain deliverance'; جراحت یافتن 'to be wounded'.

After the same analogy there are numerous other compounds, as عذر خواستن 'to wish (seek) to be excused'; عذر نهادن 'to put in an excuse (for), to excuse'; بنا نهادن 'to build (upon, بر), to base' (upon), &c. These, however, stand isolated, and belong rather to the lexicon. They are phrases rather than compound verbs.

(b) *Noun in Combination with an Intransitive Verb*

§ 101. The verbs that commonly occur in these compounds are شدن (or one of its synonyms گشتن, گردیدن, or آمدن), بودن, and افتادن.

(1) شدن 'to become'. By substituting one of these verbs for the *transitive* verb in the compounds of § 98, the corresponding *intransitive*, or *passive* compound (as the case may be) will be obtained; e.g. تلخ گردیدن or تلخ شدن 'to become bitter'; تمام شدن 'to be or become complete'; راضی گشتن or راضی شدن 'to become satisfied'; مبذول شدن 'to be or become disbursed', &c.; and so on.

(2) آمدن 'to come'; e.g. رحمت آمدن 'pity to come (to, را), to feel pity' (for, بر); گرد آمدن 'to come round, to gather together'. But *āmadan* often occurs as a simple synonym of شدن; as حاضر آمدن 'to become present'; حاصل آمدن 'to be obtained', &c.; قبول آمدن 'to be or become accepted, to prove acceptable'; پسندیده آمدن 'to be or become approved'; کرده آمدن 'to be accomplished'.

(3) بودن 'to be'; e.g. بری بودن 'to be free' (from, از); مُنتظر بودن 'to be watching or waiting (for, به), to be expecting'.—بودن usually differs from شدن, in that it denotes a *pre-existing*, or a *continuous* or *permanent state* or *act*; whereas شدن 'to become' denotes an *inchoate state* or *act*, or the *entering upon a state*, &c.; e.g. بیمار شد 'he became (fell) ill'; but بیمار بود 'he was ill'.

(4) افتادن 'to fall, to lie, to befall, to happen, to arise', &c.; e.g. اتفاق افتادن 'occasion to arise (for, را), to chance, agreement to take place'; احتیاج افتادن 'need (for, به) to arise'; موافق افتادن 'to prove (to chance to be) agreeable' (to, را). *Uftādan* often occurs in the sense of شدن with the idea of *chance* or *contingency* implied; as استماع افتادن 'to be heard'; دور افتادن 'to become separated'.

Note that, as in the transitive compounds, so in the intransitive, the noun may be separated from the verb by adjuncts; as بنای کارها

‘he should base his actions on truth and moderation’. Also, in verse, the noun may, if necessary, come after the verb; e.g. *بکردم درنگی*, ‘I tarried’, for *درنگی بکردم* — *شد غالب* — ‘he prevailed’, for *غالب شد*; *شود غرّه* ‘becomes deceived’, for *شود*.

§ 102. An intransitive verb, too, may be annexed to a noun in an oblique case, with the governing preposition expressed or understood; e.g. *در وجود آمدن* ‘to come into being, to be accomplished or effected’; *بیانجام رسیدن* ‘to attain to completion, to be completed’; *بسر آمدن* or *بمخاطر آمدن* ‘to come into (to occur to) the mind’; *سر آمدن* or *در افواه افتادن* ‘to come to the head or top, to surpass’; ‘to be in all mouths (or on all tongues), to be generally reported’, &c.

PARTICLES (حروف)

§ 103. Under the head of particles are included prepositions, adverbs, conjunctions, and interjections.

A. PREPOSITIONS (روابطِ کلی)

§ 104. The prepositions may be conveniently divided into—

a) Prepositions, properly so-called, i.e. particles which, either separately or attached, stand before the noun they govern, and do not take the *izāfat*, or, in other words, do not govern the following noun in the genitive.

b) Nominal prepositions, i.e. (a) derivatives from primitive adverbs (originally nouns); and (b) nouns constructed during the modern Persian period analogously to those derivatives. These are all put in the construct state with a following noun; while the preposition which governs them is either expressed or understood. Many, if not most, of these nouns are also employed as adverbs.

a) Proper Prepositions (حروفِ جازّه)

§ 105. The prepositions, properly so-called, are—

a. *از*¹ or *ز* ‘from, out of, of (gen. and partitive), on account of, with, by’.

b. *اندر*², (abridged) *در* ‘in’ (applicable to both *rest* and *motion*).

c. *با*, *به*, (old) *ابا*³ ‘with, along with, in possession (or possessed) of, to’. It sometimes takes the secondary form *وا*; and, in the *Shāhnāma*, is now and then replaced by *باز*.⁴

¹ O.P. *hachā*. ² Phl. *andar*; O.P. *antar*. ³ Pāzend *awāk*. ⁴ Abridged from old *اباز* = Phl. *abāz* = O.P. *apāch* (*apa* + *ach*).

d. بر, (old) ابر¹ 'on, upon'.

e. بنابر (formed after the Ar. بناءً على) 'because of, on account of'.

f. بَ (insep.) َ, and (before pron. with an initial vowel, v. § 57, Note 2), بد² 'to, in, on, at, for, by the help of, by means of, by'. At the present time ب is pronounced *bi*.

g. برای³ 'for the sake of, for'; also از برای = برای. The simple postposition را often has the sense of برای.

h. بی (old) ابی⁴ 'without'. (The Ar. بلا, and بدون, also occur in this sense.)

i. تا⁵ 'to, up to, till'. It is often followed by a redundant به; as تا به 'up to'.

j. جز⁶ 'except, without'; also بجز *idem*. It is often followed by از; as جز از 'apart from, with the exception of'. The Ar. syn. of جز is إلا; and that of جز از is غیر از.

k. زی 'towards, to' (it is not met with after Sa'di's time).

l. فرا⁷ 'towards, to, up to' (only used to form compound verbs).

m. مگر 'except' (= جز). See the adv. *magar*.

Rem. Arabic prepositions, such as إلى 'to', علی 'upon', &c., also occur in Persian before Arabic nouns. For these, see the Arabic section.

b) Nominal Prepositions

§ 106. In the following list of the principal nominal prepositions the older forms are first noticed. Included in the list are a few which are properly compound prepositions; and also some Arabic prepositions in common use.

I. a. اندرون⁸, درون (orig. 'interior') 'in the interior (of), within, in'; e.g. اندرون خانه or درون خانه, also در اندرون خانه or (within) the house'; از اندرون خانه (or درون) 'from within the house'.

b. بیرون⁹, بیرون (orig. 'exterior') 'outside (of), without'; e.g. بیرون خانه 'outside the house'; also with در and از prefixed.

c. پس¹⁰ 'at the back (of), behind, after'; as پس پرده 'behind the

¹ Phl. *apar* = O.P. *upariy*. ² Pāz. *pa*; Phl. *pat* = O.P. *patiy*. ³ *ba*, q.v. + *rāe* = Phl. *rai* = O.P. *rādiy* (cf. *rā*, § 30, *Rem.*). ⁴ Pāz. *awē*; Phl. *apē* =

prim. *apaya* (?). ⁵ Phl. *antāk* (cf. *در* from *اندر*). ⁶ Phl. *jut* = O.P. *yuta*; (whence, also, جدا = Phl. *jutāk*).

⁷ O.P. and Z. *frā-* for *fra* (cf. S. *prā-* for *pra*, as in *prā-kara*).

⁸ *Andar*, q.v. + suff. *ün* = Z. *-aona*, prim. *avana* (cf. *Farīdūn* = Z. *Thraētaona*).

⁹ Phl. *berün* = prim. *apera* (*apaya* + rt. *ar*) + *avana*.

¹⁰ Phl. *pas* = O.P. *pasā*.

curtain'; پس او 'after him'; (also with در and از). In reference to *time*, پس is usually followed by the genitive از; e.g. پس از بسیار ایام 'after many days'. In this usage, the Ar. بعد may take its place. Synonymous with پس is the word سپس, formed from ز پس, by assimilation; e.g. پس از آن = از آن پس = زان سپس 'after that'.

d. پیش¹ 'in front (of), before'; e.g. پیش قاضی 'before the judge' (also with در, تا, or از prefixed). In reference to *time*, پیش, like پس, is usually followed by the genitive از; e.g. پیش از آن 'before that, previous to that'. In this construction, its Ar. synonym is قبل.

e. در پیرامون² 'round about, about, around'; also with در prefixed.

f. از بر (old) زبر, (az + bar) 'over, above, on, upon'; also with در and از prefixed.

g. زیر (old) ازیر (az + ēr) 'under, below, beneath'; also بزیر, از زیر, در زیر, according as position or motion to or from is meant.

h. از فراز⁵ 'up to'; also بر فراز. } Generally used in form-
i. فرود⁶ 'below'; as آفتاب فرود کوه رفت. } ing compound verbs.

Note that in the older poetry a noun is often found both preceded and followed by a preposition; the one which follows (usually در or بر) generally determining the meaning of the first (usually به); e.g.

در دریا = بدریا در 'in the sea'; اندر شهر = بشهر اندر 'within the city'; بر کوه = بر کوه بر 'on the mountain'; در زیر بار = بزیر بار اندر 'under the load'.

Not only are the proper prepositions so used, but even one of the nominal prepositions اندرون, بیرون, may stand in the place of the second; e.g. در اندرون باغ = بباغ اندرون 'within the garden'; از بیرون شهر = ز شهر بیرون 'from without the city'.

The second preposition is regarded as redundant by native grammarians. It is more probably used adverbially with the object of emphasizing the first. Or the construction may be that termed اضافت مقلوب (§ 28); although it is difficult to find a genuine example of در used as مُضاف to a following noun.

II. a. Ar. باب ('door', &c.): در باب 'in the matter of, in respect of, concerning'; از باب 'in consequence of' (= از در).

¹ Phl. pēsh = O.P. patish. ² Phl. pēramūn = prim. parima (pari + rt. mā) + suff. ūn. ³ Phl. az bar. ⁴ Phl. azēr = az + ēr = Z. adhairi 'under'.
⁵ Phl. frāj = O.P. frāch (fra + rt. ach). ⁶ Phl. frot = prim. fravatā.

b. Ar. بابت ('a head or class of items', &c.) 'in respect of (= در بابِ, for, on account of'; also در بابتِ.

c. بالا¹ (subst. 'height'; adv. 'on top, above'), 'on, upon, above'; as بالای آسمان 'above the heavens'; also ببالاتی, در بالای, از بالای.

d. بخش ('part, lot, portion') 'on account of, for': (unclassical; see بھر).

e. بر² ('breast, side') 'to, by, near'; also بر بر, به بر.

f. برابر ('breast to breast, side by side') ('to' + برابر = 'to' + برابر) 'over against, opposite, in front of, before, at the side of'; also در برابر and از برابر. This *alif* is called الفِ رابطہ *alif-i-rābiṭa*.

g. Ar. بعد (adv. noun of time) 'after': it takes the *izāfat*; as بعد, but is more commonly followed by the gen. از; as بعد از (= پس از).

h. بھر⁴ ('part, share, lot') 'for the sake of, for, on account of'; also از بھر *idem*.

i. پشت⁵ ('back'): with در prefixed; as در پشت 'behind, after'.

j. پهلو⁶ ('side') 'to (or on) the side of, to, towards'; also with از, بر, در, به.

k. پی⁷ ('step') 'behind, after, for the sake of'; also در پی and پی = از پی. Also پیایی 'continuously', 'in sequence'.

l. جای⁸ ('place'): usually with به prefixed; as بجای 'in place of, instead of, in lieu of'.

m. Ar. جانب ('side, direction') 'in the direction of, towards, to'; also بجانب, درجانب, برجانب, ازجانب. (Syn. سوی.)

n. Ar. جهت ('direction, way') 'by way of, for the sake of, for, on account of, because of'; also بجهت and از جهت: syn. are بسبب, بموجب, and بعلمت, از سبب.

o. Ar. حق ('right, due', &c.): with در prefixed; as در حق 'in respect of, in the matter of, concerning'.

p. در⁹ ('door'): with از prefixed; as از در 'in consequence of'.

q. دنبال¹⁰ ('tail', &c.) 'behind, after'; also در دنبال.

r. راه¹¹ ('way'): with به or از prefixed; as از راه or برآه 'by way of, according to'.

¹ Phl. *bālā*; Z. *bareza*; O.P. (prob.) *barda*. ² Phl. var = Z. *vara*. ³ Z. *ā*, which was used as an independent prep. as well as a prefix (cf. S. *ā*). ⁴ Phl. *bahr* = Z. *badhra*: (cf. S. *bhadra*). ⁵ Phl. *pusht* = Z. *parshiti*. ⁶ Phl. *pahlūk* = Z. *peresu* (S. *pārsva*). ⁷ O.P. *padiy* (S. *padē*). ⁸ Pāzend *jāi*, fr. prim. rt. *yā* 'to go'. ⁹ Phl. *dar* = O.P. *duvarā* (S. *dwāra*). ¹⁰ Phl. *dumb* (= Z. *duma*) + suff. *āl*. ¹¹ Phl. *rās*; Z. *raithyā*.

s. ¹ رُو ('face, way, manner'): with از prefixed; as از رُو (= از راه) 'in accordance with'.

t. ² سر ('head, top'): with بر prefixed; as بر سر 'upon'; and with از; e.g. از سر 'by way of'.

u. ³ سو ('side, direction') 'in the direction of, towards, to'; also (طرف, جانب, syn.) از سویی, بر سویی, در سویی, بسویی.

v. Ar. عَقَب ('heel'): with در prefixed; as در عقب 'behind, after'.

w. قَبْل (adv. n. of time), followed by the gen. از; as قبل از 'before' (= پیش از).

x. ⁴ گرد ('circumference') 'around, round about'; also بگرد.

y. ⁵ میان ('middle') 'in the midst (of), between'; also در میان or اندر میان, and از میان. The last is used in sense of 'from among'.

z. { ⁶ نزد ('proximity') } 'near to, to'; also with در, or از prefixed.
 { نزدیک ('near')}

B. ADVERBS

§ 107. Adverbs may be divided, according to their signification, into the following classes:—

I. Adverbs of Affirmation, Negation, and Doubt

(a) Of Affirmation

آری ⁷ 'yes, certainly'. Ar. بلی } 'yes'. همانا ⁸ 'certainly'.
 Ar. البتة 'decidedly, certainly'. ,, نَعَمْ }

(b) Of Negation

نَه ⁹ (insep.) نَه (Coll. نه خیر ¹⁰ 'no, not'; نا ⁹ 'not' (occasionally used for نه with inf. and part.); مَه ¹¹ (insep.) مَه 'not' (with the imperative and precativ).

(c) Of Doubt

اَندیک ¹² 'perhaps' (uncommon) (بلکه Coll.); شاید ¹³ 'may-be, perhaps'.

¹ Phl. rōd = Z. raodha. ² Phl. sar = Z. sarah-. ³ Phl. sūk = prim. sūka?
⁴ Phl. vart = prim. varta. ⁵ Phl. miyān = Z. maidhyana (S. madhyama).
⁶ Phl. nazd(ik); Z. nazda. ⁷ Phl. ēvar; Pāzend āwar, ēvarīh; prim. adi + varī (rt. var).
⁸ ham + mānā; Phl. humānāk. ⁹ Pāz. na = O.P. na; Z. na, nā.
¹⁰ Pāz. nē = O.P. naiy. ¹¹ Pāz. ma = O.P. mā.
¹² Indef. and, q.v. + demonstr. ē, q.v. + conj. ki. ¹³ 3 p. sing. of aor. of shāyistan.

- Ar. غالباً 'probably'.
 مگر¹ 'perchance, perhaps'.
 Ar. ممكِن 'possibly' (lit. 'possible').
- Ar. يُمكن 'possibly, perhaps' (lit. 'it is possible').

II. Adverbs of Comparison, Manner, and Degree

§ 108. The adverbs of manner are innumerable. Every adjective, and most substantives when preceded by the prep. ب, may be used as such. Arabic nouns in the accusative (ending in لـ, —the *tanwīn*, however, is not usually pronounced, except in India) are also frequently so employed. The following are a few of the most noteworthy adverbs of this class:—

- | | |
|--|--|
| آذون ² 'in that manner' (obsolete). | بدین ⁷ گونه 'in this manner, thus'. |
| آذون ³ 'in that manner' (= آذون). | بغایت 'to the extreme, extremely'. |
| آسان ⁴ } 'easily'. | بمثابۀ } 'to such a degree, in |
| بآسانی } 'easily'. | بمنزلۀ } a manner, like'. |
| آهسته 'slowly, gently, softly'. | پیاده ⁸ 'on foot'. |
| اتفاقاً 'by chance'. | چگونه ⁹ 'in what manner? how?' |
| ازدل و جان 'willingly, gladly' (lit. 'with heart and soul'). | چنان ¹⁰ 'in that manner, so'. |
| Ar. الحق 'in truth, truly, really'. | چون ¹⁰ } 'how? like, as'. |
| آیدون ⁵ 'in this manner, thus': (antiquated). | Ar. حقا 'truly, verily' (v. § 177). |
| اینسان } 'in this manner, like | خوب ¹¹ 'beautifully, finely, well'. |
| بدینسان } 'this, thus'. | |
| اینطور } | دشوار ¹² } 'with difficulty'. |
| Ar. بالکل } 'in the totality, totally, | بدشواری } |
| بالکلیۀ } altogether'. | سراسر } 'from end to end, |
| بهم ⁶ , باهم 'together'. | سربرسر } throughout, out and out, altogether'. |

¹ v. conj. *magar*. ² Formed from *ān-dūn*. ³ Formed after analogy of *ādun* (*ān* = *ē*).
 ■ Phl. *āsān(ih)* = prim. *ā + svān* (Z. *spen*). ⁵ *ēd* = Z. *aita* (v. § 63) + suff. *ūn* = prim. *aōna, avana*.
 ■ Prep. *bā* or *ba*, q.v. + *ham* =
 Phl. *ham* = O.P. *hama* (cf. S. *sama*).
 ■ Prim. *padāti + ka* (*pada + āti* 'going').
⁷ Prep. *bad* (v. s.v. *ba*) + pron. *īn* +
 Phl. *gūnak*, fr. Z. *gaona* 'colour'.
 ■ Prim. *chūn* is contracted from *chī-gūn*:
⁹ Interrog. *chī* + Phl. *gūn* = Z. *gaona*.
¹⁰ *Chūn* = *chūn* + demonstr. pron. *ān*.
¹¹ Phl. *khvap* = Z. *hvāpāh* (cf. S. *svapas*).
¹² Phl. *dushkhvār* (= *dush* 'not' + *khvār* 'easy') = Z. *dush-hvāthra*.

سوار ¹ } 'on horseback'.	Ar. نهایت 'to the utmost degree, exceedingly'.
سواره }	نیک ³ 'very' (lit. 'good').
قصارا 'fortuitously, by chance'.	هر آینه ⁴ 'assuredly' (lit. 'by every law or rule').
Ar. قصدا 'intentionally'.	هم ⁵ 'even, also'.
,, محض 'merely, purely, only'.	همچو, همچون } 'like as, even so, similarly'.
ناگه ² 'unexpectedly, suddenly'.	همچنین, همچنان }

Adverbs of comparison and manner are also occasionally formed by suffixing to a noun *انـ*, *اـسا*, or *وار* 'in the manner of, like'; and, in a few cases, by adding the suffixes *انـ*, and *ها*; e.g.

اتفاقانه 'unanimously'.	بی خودوار 'like one beside himself'.
شاهانه 'like a king, royally'.	ذره وار 'like an atom'.
مردانه 'in a manly manner, like a man'.	ناگهان } 'unexpectedly' (= ناگه).
مرداسا }	ناگهان }

Note. Adverbs with the terminations *انـ* and *ها* are more numerous in the classes which follow, especially in adverbs of time.

III. Adverbs of Quantity and Number

افزون ⁶ 'much, in excess'.	چندان 'so much'.
بس ⁷ 'enough, much, very'.	دو چند 'twice as much, twofold'.
بسیار ⁷ (Coll. خیل) 'much, very'.	سیه چند 'thrice as much, threefold'.
بکثرت 'in abundance'.	کم ¹⁰ 'little, not at all'.
بیش 'more'.	کمتر 'very little, seldom, rarely'.
تنها ⁸ 'alone'.	
چند ⁹ 'how much?, how long?'	

IV. Adverbs of Time

§ 109. The Adverbs of Time may be divided into three classes: 1° Proper Adverbs; 2° Simple Locutions, i.e. Nouns with or without adjuncts; 3° Compound Locutions.

¹ Phl. *aswār* = O.P. *asa-bāra* (= *assa-bāra* = *asva-bāra* = *aspa-bāra*: cf. S. *aśwa-wāra*). ² Phl. *anākāśihā* 'unperceived'; Z. *an-ākāsa* (cf. S. *an + ākāśa*).
³ Phl. *nēvak*, fr. O.P. *naība*. ⁴ Indef. pron. *har*, q.v. + Phl. *āyīnak*, *ādīnak* (prep. *ā + dīn* = Z. *daena*, rt. *dāi*:- S. *dhāi*-). ⁵ Phl. *ham* = O.P. *ham* (cf. S. *sam*). ⁶ Phl. *afzūn*, fr. *afzū-dan*. ⁷ See § 67, 13) a. ⁸ Phl. *tan* (= Z. *tanū*; cf. S. *tanu*) + suff. *hā*. ⁹ See § 66. ¹⁰ Phl. *kam* = O.P. *kamna*.

1) Proper Adverbs

۱ اکشون، کنون، نون 'now'.
 ۲ پار (for پار سال) 'last year'.
 ۳ پَرَن (obs.) 'yester-, yesterday';
 (*paran-dūsh* 'yester-
 night').
 ۴ پری } 'anterior, the day before
 پریز } yesterday' (= روز پری;
 پریز سال 'the year before
 last').
 ۵ پیرام (obs.) } 'four days ago'.
 پریز پریز }
 ۵ پیرار (for پیرار سال) 'the year
 before last'; (for پیرار
 روز) 'the day before
 yesterday'.
 پس 'behind, after'.
 پیش 'before'.
 ۶ دوش 'last night' (lit. 'to-
 night').

۷ دی } 'yester-, yesterday' (also
 دینه } دی روز and دینه روز;—
 دی شب 'yester-night,
 last night'.
 ۸ فردا 'to-morrow'; (پس فردا)
 'the day after to-
 morrow'.
 ۹ کی 'when?' (تا کی 'till when?',
 how long?).
 ۱۰ نیز 'again, once more,
 also'.
 ۱۱ هرگز 'ever', (with following
 neg.) 'never'.
 ۱۲ همواره (contracted), همواره 'always'.
 ۱۳ همیشه 'always'.
 ۱۴ هنوز 'still, yet', (with neg.)
 'not yet.'

2) Simple Locutions

Ar. احياناً 'at times'.
 ,, الآن }
 ,, الحال } (Coll. بَحْت) 'just now,
 ,, حالا } at present'.
 ,, حالی }

Ar. اليوم } 'to-day'.
 امروز }
 ۱۶ آنگاه 'at that time, then'.
 ۱۷ بارها 'many times, often'.
 ۱۷ باری 'once' (lit. 'one time').

1 Phl. *nūn*; O.P. *ka* (rel. or conj. stem) + *nūnam* (cf. S. *nūnam*; Gr. *vūn*; Lat. *nunc*). 2 O.P. *para* 'other' (cf. S. *para*). 3 O.P. *paranam* 'pre-
 cedently' (cf. S. *purāna*). 4 O.P. *paruviya* 'anterior'; Phl. *parēr*. 5 Prob.
 prim. *para* + *yār*. 6 Phl. *dōsh* = Z. *daosha* 'to-night'. 7 Phl. *dīk*; O.P. *dya*
 (cf. S. *hyas*; Gr. *χθές*; Lat. *heri*). 8 Cf. S. *parēdyus*. 9 Z. *kadha*; cf.
 S. *kada*. 10 Pāz. *nīz*; Phl. *nīch*; O.P. *aniyadāchiy* 'somewhere else'.
 11 Phl. *hakar-chi* = O.P. *hakaramchiy*. 12 *ham* + *vāra*? (see *bārē*). 13 Phl.
hamēshak. 14 Prob. from a prim. *anvach* (*anu* + *ach*) 'following after'.
 Darmesteter suggests the weak form *anūch*: this would yield the modern
hanūz, but not the archaic *hanōz*. 15 O.P. *īma* 'this' + *rūz* = Phl. *rōch* = O.P.
rauchah, rt. *ruch*. 16 *ān* 'that' + *gāh* = Phl. *gās* = O.P. *gāthu* (cf. S. *gātu*,
 rt. *gā*). 17 Phl. *bār* (= prim. *vāra* 'time') + plur. suff. *hā*: *bārī* = *bār* + *ī* (*ē*)
 'one', q.v.

بامداد } 'in the early morn- بامدادان } ing'.	دیگر ⁵ 'again, any more'.
بهاران ² 'in the spring'.	روزانه ⁶ 'daily'.
پگاه ³ 'at the dawn, in the morning'.	زود ⁷ 'quickly'.
Ar. دائماً 'continually, for ever'.	سالیانه 'annually, yearly'.
دوبار 'twice'.	بار سه 'thrice'.
دیر ⁴ 'late'.	شبیه 'nightly'.
دیرها ⁴ 'for a long time'.	ماهانه 'monthly'.
	Ar. مدام 'perpetually, always'.

3) Compound Locutions

Ar. إلى الآن 'till now, as yet'.	صبحدم } 'in the early morn- صبحدمان } ing'.
„ بِالْفِعْلِ 'at the present time, just now'.	صبحگاهان }
پس از دیرها 'after a long time'.	Ar. عند الوقت 'at the time'.
پس از این 'after this, later on'.	„ عنقریب 'soon, shortly'.
پس آنگاه 'thereupon'.	„ فی الحال 'now, immedi- ately'.
پس فردا 'the day after to- morrow'.	گاه گاه or گاهی } 'at times, now and گاه بگاه } then, occasionally'.
پسین فردا 'three days hence'.	گاه و بیگاه } 'again and again, frequently'.
پیش ازین 'prior to this, for- merly'.	Ar. من بعد (mim-ba'd) 'after this, afterwards, hereafter'.
دم بدم 'from moment to moment, every moment'.	هر دم } 'every moment, at هر وقت } all times, con- stantly, always'.
روز بروز 'day by day, every day'.	
شبانۀ روز } 'a day and a night, شبانروز } twenty-four hours'.	
روز شبان }	

V. Adverbs of Place

§ 110. Proper adverbs of place are not numerous. Most of the adverbs of this class are nouns in the locative case, with or without adjuncts. The following are a few examples:—

¹ See § 118. ² *Vahār* = O.P. *vahāra* (cf. S. *vasāra*) + adv. suff. *ān*.
³ Pāz. *pagāh* = O.P. *upa* + *gāthu*. ⁴ Phl. *der*; O.P. *darga*; Z. *daregha* (cf. S. *dirgha*): *derhā* = *der* + adv. suff. *hā*. ⁵ See footnote on § 67, 9) a. ⁶ *Rūz* (see 1) + adv. suff. *āna* = Phl. *-ānak*, fr. O.P. *-āna*. ⁷ Phl. *zūt*; prob. fr. prim. *jūta*, rt. *jū* 'to move quickly' (cf. S. *jūta*, rt. *ju*).

آنجا ¹ 'in that place, there'.	پس 'behind'.
اینجا 'in this place, here'.	پیرامون 'round about'.
اندرون } 'inside, within'.	دور ² 'far, far off'.
درون }	فرو فرود 'down'.
ایدر (antiquated) 'here'.	از کجا ³ } 'where?' (از کجا)
بالا، بالای 'on high, up, above'.	کو } 'whence?'.
بدر 'out of doors, without, out'.	نزدیک 'near'.
بیرون، بیرون 'outside, without'.	هرجا 'everywhere'.

C. CONJUNCTIONS

§ 111. The following are a few of the most commonly-used conjunctions, simple and compound:—

1) Copulative

و ⁴ <i>u, ū</i> or (Ar.) <i>va</i> 'and'.	نیز 'also, likewise'.
چه — چه 'as—so', 'as well—as', 'whether—or'.	هم 'also'.
خواه ⁵ — خواه 'as well—as', 'either —or', 'whether—or'.	هم — هم 'both—and', 'as well —as'.

Note. *و* *u* is pronounced as though a part of the preceding word in compounds of which the two elements are closely related either by similarity or the reverse; as زن و فرزند 'wife and child'; 'male and female'; مال و متاع 'goods and chattels'.

2) Disjunctive

نه — نه 'neither—nor'.	یا — یا } 'either—or'.
یا (old) و یا ⁶ 'or'; یا خود 'or, or else'.	چه — یا }

3) Adversative

Ar. اما 'but, as for'.	ولی، ولیک، لیک (poet.) ولیکن ⁷ 'but, yet'.
،، بلکه، بل 'but, yet, however; nay rather, nay more'.	مگر ⁸ 'but, moreover'.
تا هم 'yet still, nevertheless'.	

¹ *Jā*, for *jāi* 'place' = Pāz. *jāi*, from prim. rt. *yā* 'to go'. ² Phl. *dūr* = O.P. *dūrai*, loc. of *dūra* 'far' (cf. S. *dūre*). ³ Pāz. *kū*; Phl. *ka-*, or *ku-*; Z. *kū* 'where?' (cf. S. *kwa*): *kujā* = *kū* + *jā* 'place'. ⁴ Phl. *ū*; O.P. *ūtā* 'and'. ⁵ Imperative of خواستن 'to desire', &c. ⁶ Pāz. *ayāv* = *ayā* (origin obscure) + *v* = O.P. *vā* 'or'. ⁷ From Ar. *lākin*, by *imāla*, v. § 6, Rem. c. ⁸ Phl. *ha-kar* = O.P. *ha-karam* 'once'; — *agarchi* = Phl. *hakarchi* = O.P. *hakaram-chiy*; and from the same source is derived the Persian *hargiz*: — *magar* = neg. *ma* + *gar*, for *agar*.

4) Conditional

<p>ور, وگر, 'if'; ار, گر, (poet.)¹ اگر 'and if'.</p> <p>ورنه, وگرنه, گرنه, اگرنه not, otherwise, else'.</p>	<p>مگر, (Ar.) وَالْأَمْ مگر, 'but if not, if not, unless'.</p> <p>مگر آنکه 'if not that, but that, or else'.</p>
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5) Concessive

<p>ورچه, ارچه, گرچه (poet.)¹ اگرچه 'although, even if'.</p> <p>با آنکه } با وجود آنکه } 'notwithstanding that'. با وجودیکه }</p>	<p>حالانکه 'albeit, although, not- withstanding that'.</p> <p>گوکه } 'although, though, if هرچند که } indeed'.</p>
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6) Causal and Conclusive

<p>که 'that, because, for, since'.</p> <p>ازانکه, (poet.) ازانکه, ازان 'in consequence of this, conse- quently, therefore'.</p> <p>ازبسکه 'inasmuch as, whereas'.</p> <p>بنابران 'consequently, therefore'.</p> <p>پس 'then, therefore, where- fore'.</p>	<p>چونکه, چون 'since'.</p> <p>چه 'for, since'.</p> <p>زیرا (older) زیرا 'for the reason that, be- cause, since'.</p> <p>لهذا <i>li-hāzā</i> 'for this reason, therefore, consequently, hence'.</p>
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Note. که 'that' is often used in apposition to a sentence forming the subject or object of a verb, or merely to introduce—(1) the apodosis (کافِ صلیه), or (2) the *oratio recta* (کافِ بیانیّه), or (3) a benedictory or maledictory clause (کافِ دعائیّه), or an oath (کافِ قسمیّه); e.g. (1) *کنم دیگر نقل* 'it often comes into my mind that I should remove to some other clime'; (2) *بگفت که* 'he said' ('as follows' = Gr. *ōti*).

(3) *چو پاکان شیرازِ خاکی نهاد — ندیدم که رحمت بران خاک باد* (3)
'Like the good people of humble Shirāz, I found none: may the mercy (of God) be on that soil'. In poetry, moreover, که frequently occurs in the sense of بلکه 'moreover', 'nay rather'.

7) Final

<p>که 'that, in order that'.</p> <p>تا که, تا (poet.) تا که 'that, in order that, to the end that'.</p>	<p>تا نه 'that not, lest'.</p> <p>کاشکه or کاشکی, کاش, کاشکه 'would that! O that!'</p>
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¹ See note 8, page 122.

8) *Temporal*

تا 'as long as, whilst, till, until'; چون 'when'; که 'when'.

Note. The direct question is sometimes introduced by one of the conjunctions آیا, چه, or مگر, used interrogatively.

D. INTERJECTIONS

§ 112. Interjections are mostly sounds or cries expressive of emotion, or nouns used in exclamation. They may be divided into the following classes:—

1) *Of Calling, or Directing Attention To*

ایا، یا آیتها، ایا، ای		اینت 'see!, here!' (lit. 'this for thee').
الا، هلا، هلا، O!, ho!, lo!		آنت 'see!, there!' (lit. 'that for thee').
اینک 'lo here!, see here!, here!'		
آنک 'lo there!, see there!'		

2) *Of Admonition*

تا	}	'take care!, mind!'		هان	}	'beware!, mind!'
زینهار				همین		
زینهار				های، هئی		'well!, well then!'

3) *Of Approval, Admiration, or Joy*

واه، واه، واه، واه، واه	}	'well done!, bravo!'		آفرین	}	'well done!, bravo!'
بخ، بخ، بخ، بخ، بخ						

4) *Of Surprise*

ای عجب	}	'O the wonder!, wonderful!'		خهی	}	'wonderful!, O excellent!, bravo!'
خوشا				زهی		
خوش، خوشا		'how excellent!, how fine!'				

5) *Of Pain, Sorrow, or Regret*

آه، آه	}	'ah!, oh!'		دریغا، دریغا	}	'O misery!, O woe!, alas!'
وا، وای، وای، وای				ای دریغا		
های، وای، وای، وای		'woe!, alas!'		وا حسرتا		
Ar. حیف، حیف		'O the pity!, alas!'		هیهات، هیهات، هیهات		'alas! alas!'
افسوس		'what a pity!, alas!'				

6) *Of Aversion, or Contempt*

أف، تُف، تُف، أف		Ar. الحذر، الحذر	'off!, away!, beware!'
دور		Ar. اعوذ بالله	

SECTION III. FORMATION OF WORDS

COMPOUNDS

§ 113. The Persian language abounds in, and displays a marvellous genius for the formation of, compound words. In the various combinations which it presents, not only may any of the parts of speech (including participles, and the apocopated infinitive used as a verbal noun), be employed, but even verbal forms, such as the present stem, the 3rd sing. of the gnomic present, the 2nd pers. sing. of the imperative and the prohibitive, and the 3rd pers. sing. of the past tense, may occur as one or other of the members of the compound. As regards the present stem, it may be observed that it is not only often employed as a simple verbal noun (e.g. بند 'tie, fastening', from بستن; سوز 'burning', &c., from سوختن; فریب 'deceit', from فریفتن); but that, *as a stem*, it lends itself, in compounds, to the expression of almost all relations, active or passive, as will be seen in the examples which follow.

§ 114. The various kinds of compounds may be classed under four heads, as—

(A) Appositional; (B) Copulative; (C) Definitive; (D) Collective.

A. APPPOSITIONAL COMPOUNDS

These consist of a word repeated, or of two correlated words in apposition, forming Nouns or Adverbs having for the most part an intensive signification; e.g.

Nouns. آمدشُد، آمدرفت 'coming and going', traffic, intercourse.

کاوِ کاوِ 'close search', scrutiny.

گفتِ گوِ 'conversation'.

Adverbs. اندکِ اندکِ 'little by little'.

آهسته آهسته 'very softly or slowly'.

پاره پاره 'bit by bit', piecemeal.

رفته رفته 'gradually'.

خندان خندان 'laughing continually'.

In one class of these compounds nouns are formed by using an

imperative in apposition with the prohibitive of the same verb ; e.g. دار مدار (lit. 'hold, do not hold') 'reconciliation, agreement, compact' ; کشمکش (lit. 'pull, do not pull') 'turmoil, tumult, opposition, struggle' (mental or physical) ; کُشمکش (lit. 'kill, do not kill') 'hurly-burly'.

N.B. In this class are found certain 'imitative words', see post B (a).

Note. e.g. خُرْدَه مُرْدَه 'in pieces'; کَرْمَز 'incoherent, kagmag'.

B. COPULATIVE COMPOUNDS

§ 115. In these forms the words are coupled, either by the conjunctive و (واوِ عَطْف) , or by one of the prepositions بِ، بِا، بِر، دَر، تَا، or by the letter *alif* known as رَابِطَه ; e.g.

(a) *The Copula is* و

Two nouns :—

أَكْل و شَرَب 'meat and drink', food.

بِرْكَ و سَاز 'provision and equipment', supplies, provisions.

Two adjectives :—

تَر و خُشَك 'wet and dry', everything.

گَرَم و سَرَد 'hot and cold', vicissitudes.

Two present stems :—

پِیچ و تَاب 'twist and turn', anxiety, torture.

گِیر و دَار 'seize and hold', conflict, combat, authority, dominion.

Two perfect stems :—

أَمَد و شَد 'coming and going', intercourse, traffic.

دَاد و بَسْتَد 'giving and taking', lending and borrowing, commercial transaction.

گُفَت و شَنُود 'talking and listening', conversation.

One present stem and one perfect stem :—

جُست و جو 'seeking', search, scrutiny.

گُفَت و گو 'talking', conversation.

Of this class are the compounds such as قِيل و نَال 'conversation, argument', in which both members of the compound are Arabic preterites, one active, the other passive.

Note. In this class also come certain imitative compounds called

by Persian grammarians الفاظِ إِيْتَابِعِ 'imitative words', in which a second meaningless element is added commonly rhyming with the first element of the compound; e.g. شيب و تيب 'confused, crazy'; تار و مار 'scattered, higgledy-piggledy'; نِشانِ مِشان 'an order, decoration'.

(b) *The Copula is a Preposition, coupling*

(i) Two nouns:—

دست بدست } 'from hand to hand', successive, successively.
دست با دست }

سر بسر } 'head with head'
سر تا سر } 'from end to end' } entirely, altogether.

شاخ در شاخ 'branch within branch', various.

(ii) Two adjectives:—

تازه بتازه 'fresh with fresh', fresh and fresh.

نو بنو 'new with new', renewed, new.

(c) *The Copula is الفِ رابطة (also called الفِ عطف)*

برابر 'breast to breast', equal, level.

سراسر 'head to head', completely, altogether.

تگاپو 'running and trotting', hurry, bustle.

سراپا 'head to foot', completely.

کما بیش 'more or less', more or less.

C. DEFINITIVE COMPOUNDS

§ 116. In these compounds the first element usually defines the second. They form nouns, concrete or abstract, and adjectives. It is convenient to subdivide them into—

(a) Specifying compounds. (b) Descriptive compounds.

(a) *Specifying Definitive Compounds, Nouns and Adjectives*

(i) Concrete nouns, compounded of two nouns in the relation of (inverted *izāfat*):—

نامهٔ پند 'book of counsel' = پند نامه

پسر دهقان 'peasant's son' = دهقان پسر

برگ گلبرگ 'rose leaf' = برگ گل

(ii) Nouns, concrete or abstract, compounded of ■ noun followed by a present stem which plays the part of an infinitive verbal noun:—

- پا بوس 'foot-kissing', homage, service.
 گوشمال 'ear-rubbing', punishment, rebuke.
 روشناس 'face-recognizing', an acquaintance.
 تخت نشین 'throne-sitting', a successor.
 پیغمبر } 'message-bearing', an apostle.
 پیغامبر }

(iii) Nouns, concrete or abstract, compounded of a noun and a perfect stem (infinitive verbal noun):—

- چشم داشت 'eye-holding', expectation, hope.
 دست بُرد 'hand-seizing', plunder, superiority, advantage.
 زر بفت } 'gold woven', brocade.
 زر بافت }

(iv) Nouns, compounded of ■ noun and a perfect participle:—

- شاهزاده 'born of a Shāh', prince.
 جنگ آزموده 'experienced in war', veteran soldier.
 جهان دیده 'having seen the world', an experienced person.
 پدرمُرده 'whose father is dead', an orphan.

(v) Nouns, compounded of an adverb, or preposition followed by a present stem, having the force of a verbal noun:—

- پیشکش 'put forward', a present.
 زیر انداز 'spread under', a carpet (for a hookah).
 زیر افکن 'cast under', a small rug.

(vi) Adjectives, compounded of ■ noun or pronoun followed by a present stem. Some of these adjectives are active and some passive in meaning:—

Active. آتش انگیز 'fire-raising'.

دل آزار 'heart-vexing'.

شمشیر زن 'striking with a sword'.

سحر خیز 'early-rising'.

خود فروش 'self-selling', conceited.

Passive. دست آموز 'hand-taught', tame.

دلپذیر 'heart-accepted', pleasant, agreeable.

کامیاب 'desire-attaining', successful.

غم آگین 'sorrow-full', sorrowful.

(vii) Adjectives, compounded of a noun and a perfect participle :—

جنگ آزموده 'tried in war'.

خشم آلود 'soiled with anger', angry.

دهن دریده 'mouth-torn', abusive.

جهان دیده 'having seen the world', experienced.

(viii) Adjectives (some used as nouns), compounded of an indefinite noun or pronoun, and the prohibitive :—

کس مپرس 'let no one ask', unsaleable, worthless.

هیچ میرز 'let it be worth nothing', worthless.

کس مَبوی 'let no one smell it', cast aside, neglected.

هیچ مدان 'let him know nothing', ignorant, an ignoramus.

(b) *Descriptive Definitive Compounds*

In these compounds the first element gives a description of the second, the whole defining the general nature of the compound; e.g.

(i) Nouns, compounded of two nouns :—

سیماب 'silver-water', quicksilver.

آبِنقره 'fluid-silver', quicksilver.

شتر مرغ 'camel-bird', ostrich.

شیر مرد 'lion-man', hero.

(ii) Nouns, compounded of an adjective followed by a noun :—

بَد بُو 'evil smell', stench, foetor.

حُشکال 'dry year', famine, dearth.

نیکنام 'good name', fame, celebrity.

دراز گوش 'long ear', an ass, a hare.

(iii) Nouns, compounded of a prefix with a noun :—

نامرد 'not a man', a coward.

دُشنام 'evil name', abuse.

Note. The prefix دُش, دُز, or دز is the O.P. and Z. *dush*, *duzh* (cf. the S. *dus*, *dur* or *dush*, and Gr. *δύς*). The compounds in which it is met are, for the most part, reductions from ancient compounds; as دُشمن 'enemy' (= Phl. *dush-man* = Z. *dush-mainyu* 'evil-minded'; cf. S. *dush-manyu*). The opposite of *dush*, &c., is the Phl. *hu* or *khu* = O.P. *u*, Z. *hu* (cf. S. *su*, Gr. *εὖ*) which appears in Persian only in the reduction of ancient forms, and is indistinguishable as a prefix; e.g. حُرْم 'glad,

joyous' (= Phl. *khurram* or *hurram*; cf. S. *suśrama*). خُرْسند 'pleased, satisfied' (= Phl. *khursand*; Z. *hu* + *rasand*). خُجِير, هُجِير 'pretty' (= Phl. *hu-chihr*; Z. *hu-chithra*; cf. S. *su-chitra*). هُنَر 'merit' (= Phl. *hunar*; cf. Vedic *sūnara* and S. *sundaru*).

(iv) Nouns, compounded of an adjective or adverb, followed by a present stem or past participle:—

- پس نشین 'one who sits behind'.
 خوش نویس 'one who writes well'.
 نو آموز 'one lately taught', a tyro.
 نو رسیده 'one lately matured', a youth.

(v) Adjectives, compounded of an adjective with a following noun or present stem:—

- پُر دل 'full of heart', courageous.
 پُر غضب 'full of wrath', wrathful.
 دراز دست 'long of hand', rapacious, oppressive.
 تیز پر 'swift of wing', swift.
 زود رنج 'quick to be vexed', irritable.
 تیز رو 'swift to move', swift, fleet.
 کمیاب 'hard to find', scarce, rare.

(vi) Adjectives, compounded of a substantive followed by an adjective, or participial adjective:—

- شیر گرم 'warm as milk', lukewarm.
 کوه بلند 'high as the hills'.
 آسمان ناب 'pure as the sky'.
 دل آگاه 'enlightened in heart'.
 دل تنگ 'distressed in heart'.
 زبان بریده 'having the tongue cut out'.
 سر گران 'heavy of head', intoxicated, angry.
 سر گردان 'giddy of head', wandering.
 سر گرفته 'seized in the head', suffering from headache.

(vii) Adjectives, compounded of a prefix followed by a noun, verbal noun, or stem:—

- دُز اهنک 'evil-design', ill-disposed.
 دُز خیم 'evil-nature', malignant, wicked.

Note. In this class will fall also compound adjectives formed of an Arabic prefix followed by a noun, as—

ذی هوش 'sensible'; ذی روح 'animate'; اولو العزم 'ambitious'.

(viii) Adjectives, compounded of ■ negative prefix and an adjective, noun, present stem, or perfect participle:—

نا پاک 'not clean', unclean.

نومید, نا امید 'hopeless', despairing.

نا دان 'not knowing', ignorant, foolish.

نا گزیده 'not chosen', rejected.

Note. In this class will naturally fall compounds with Arabic negative prefix, such as—

غیر ممکن 'impossible'.

غیر مستعمل 'disused', not used.

غیر مطلوب 'not desired', undesirable.

لا عاقل 'not wise', stupid.

(ix) Adjectives, compounded of two substantives:—

آهو چشم 'gazelle-eyed'.

کوه پیکر 'mountain-bodied', huge.

سرو قامت 'cypress-statured'.

سمن بر 'jasmine-breasted'.

پولاد بازو 'steel-armed'.

(x) Adjectives, compounded of a preposition followed by a substantive:—

بجزرد 'wise'.

با وفا 'faithful'.

بی حیا 'shameless'.

بر قرار 'firm', solid.

زیر دست 'high-handed', oppressive, superior.

(xi) Adjectives compounded of a noun followed by a second noun in construction with a preposition:—

پا بزنجیر 'having the feet in chains'.

خانه بدوش 'carrying the house on the back', nomad.

سر بمهر 'sealed'.

سر بر خط 'obedient', submissive.

D. COLLECTIVE COMPOUNDS

§ 117. These are nouns, compounded of a numeral followed by a substantive:—

دو کارد 'two-knives', shears.

چهار مغز 'four brains', a walnut.

پنج انگشت 'five fingers', a cinquefoil.

شش پا 'six feet', a beetle.

DERIVATION OF WORDS

§ 118. Persian has lost many of the affixes of the primitive language; but it has, to a great extent, compensated for this by making a more extensive use of those which it has preserved, and by forming new suffixes, by combination of some of the old; or by reducing to suffixes independent nouns which, in the primitive language, were employed as last members of compounds. These may be termed *nominal* suffixes, to distinguish them from the former, or *primitive* suffixes.

a) *Primitive Suffixes*

1) لـ -ā (Phl. -āk)

§ 119. **Verbal Adjectives.** This suffix is generally regarded as forming imperfect participles (v. § 77); but the words formed by it are really *verbal* adjectives, many of which are also employed as substantives; as دانا 'a learned man, a sage' (= Phl. *dān-āk*). Some of them, indeed, do not admit of the participial sense, but occur as simple adjectives; e.g. پيدا 'manifest' (= Phl. *padtāk*, for *padtāk*, *patyāk*, *pētāk*); تخشا 'active, energetic' (= Pāz. *tukhshā*; Phl. *tukhshāk*).

Abstract Substantives. The same suffix added to some adjectives forms *abstract substantives*; e.g. پهنا 'width' (from پهن 'broad'); درازا 'length' (from دراز 'long'); فراخا 'width, spaciousness' (from فراخ 'wide'); گرما 'warmth, heat' (from گرم 'hot'); and, by analogy, سرما 'cold' (= Phl. *sarmāk*).

Rem. The final لـ of these forms is sometimes replaced by سـ a; as ياره (or يارا) 'ability (or power) to do' (from يارستن).

2) كـ -āk (Phl. -āk)

Abstract Substantives. This suffix is the unreduced Phl. -āk of the preceding. It is added—α) to the present stems of verbs, to form abstract substantives; and β) to a few substantives, to form adjectives; e.g.

a) جوشاك ‘the being excited, restlessness’ (from تپیدن); جوشاك ‘ebullition’, &c. (from جوشیدن); خوراك ‘food, maintenance’ (from خوردن); سوزاك ‘strangury’ (from سوز, pres. stem of سوختن).

β) فزاك ‘dirty, filthy’ (from فز ‘dirt’); فُغاك ‘stupid, senseless, a dolt, a fool’ (from فُغ ‘an idol’).

In the word مِغاك the suffix does not alter the sense of the stem; e.g. مِغاك ‘hole, pit’, from مِغ ‘hole, depth’ (= Z. *magha*).

3) آل -āl (origin uncertain)

This suffix is annexed to substantives without changing their signification; e.g.

چنگال ‘claw’ (from چنگ); دنبال ‘tail’ (from دنب = دم).

4) آن -ān

This suffix is derived from two distinct sources, and employed for different formations; as—

a) **ĀN: Forming Plurals and Adverbs.** آن (= O.P. *-ānām*, the ending of the genitive plural of bases in a), which forms—

a. The plural of nouns; v. § 19, and *Rem.*

β. Adverbs, from substantives; e.g. بامدادان ‘in the morning’ (from بامداد ‘morning’; Phl. *bāmdāt*; Z. *bāma + tāṭ* (as in *ameretāt*); S. *bhāma + tā-ti* ‘brightness’; cf. Vedic *devatāti* ‘divinity’); بهاران ‘in the spring’ (from بهار ‘spring’).

b) **Participles and Adjectives.** آن (= Phl. *-ān* = O.P. *-āna*; cf. S. *-āna*), forming—

a. Imperfect participles; v. § 77.

β. Adjectives from nouns; as—جانان ‘beloved, dear’ ‘dear one, love, sweetheart’ (from جان ‘soul’); جاویدان ‘eternal, perpetual’ (from جاوید ‘eternal’); نیازان ‘needy’ (from نیاز ‘need’).

To this place also belong the nouns—پیشان ‘the most forward or prominent part, beginning, entrance’ (from پیش; from پیشان is derived the abstract substantive پیشانی); کوهان ‘hump, bunch (of a camel), a riding-saddle’ (from کوه ‘hill’).

c) آن (= Phl. *-ān* = O.P. and Z. *-āna* or *-āni*), forming—

a. **Patronymics**; e.g. بابگان ‘son of Bābak’ (as اردشیر بابگان ‘Ardashīr, son of Bābak’); قارن کاوگان ‘Qāran, of the family of Kāva’.

β. **Names of Places.** Names of countries or places; e.g. بیابان ‘waste, desert’ (= Phl. *viyāp-ān*); توران ‘the Tūrānian country’ (from Tūr); اسپهان ‘military station’ ‘Ispahān’ (from سپاه).

Note that the ending *-ān*, in some words, results from the lengthening of the vowel of the O.P. affix *-an*; as جوان 'young man' = Z. *yavan*.

Rem. The suffix *c)*, ان، is purely adjectival and is generally confounded with the preceding suffix.

5) ان -āna (Phl. *-ānak*, from O.P. *-āna*)

Adjective of Possession and Adverbs. The Phl. suffix is derived from the O.P. *āna*, by substitution of the primitive affix *-aka* (Phl. *ak*) for *a* (a change which is very common in Phl.). Persian reduces the Phl. *-ānak* to *-āna*. This suffix is annexed to nouns to form *adjectives of possession* and *adverbs*; e.g. بزرگانه 'great, grand' (from بزرگ); دوستانه 'friendly, affectionately' (from دوست 'friend'); دیوانه 'possessed with a devil, mad' (from دیو 'an evil spirit'); شاهانه 'royal, magnificent, royally' (from شاه 'king'); عاشقانه 'behaving like a lover, amorously' (from عاشق 'lover'); مردانه 'like a man', 'manly'.

Note. Abstract substantives with the ending *-ānī* are not formed from adjectives in *-āna*, but from adjectives ending in *-ān*; as پیشانی 'forehead, brow', from پیشان, *v.* 4), b), β. In some cases the adjective in *-ān* is lost; but the abstract substantive formed from it is still in common use; as زندگانی *zindagān-ī* 'life' (from زندگان*, from زنده); مُزدگانی 'reward to a bringer of good news' (from مُزدگان*, from مُزده).

6) ا -a (Phl. *-ak* = O.P. *-aka*: cf. S. *-aku*)

This suffix is of very extensive application. In many primitive words which have not ■ base in *-aka* (but simply one in *-a*), the Phl. substitutes *-aka* for *-a*; and in many cases the Phl. form in *-ak* (whence the Persian *-a*), exists side by side with the primitive form in *-a*; e.g. کامه and کام 'desire' (Phl. *kām* = O.P. *kāma*; and Phl. *kāmak* = O.P. *kām-aka*); کده and کد 'house' (Phl. *kat* and *katah*; Z. *kata*); کینه and کین 'vengeance', &c. (Phl. *kēn* and *kēnak*; Z. *kaēna*. The change of the Phl. *ē* to *ī* was made in Pāzend); نیمه and نیم 'half' (Phl. *nēm* and *nēmak*; Z. *naema-*: cf. S. *nēma-*).

The suffix *-a* is annexed—(1) to nouns and the present stems of verbs; (2) to nouns of time, and to compounds of which the first member is a numeral, or the distributive هر.

(1) **Nouns.** In the first case, it serves to form substantives expressing, generally, an idea analogous to that of the stem; as پنجه 'the hand with the five fingers' (from پنج 'five'); چپه 'left-handed' (from چپ 'left'); چشمه 'source, spring, fount' (from چشم 'eye'); دسته 'handle, haft, handful' (from دست 'hand'); دندان 'tooth of a saw' (from دندان 'tooth'); روزه 'relating to the day (روز), daily allowance,

fast' (so called because Muḥammadans fast in the day, and not in the night); کوهه 'hump, bunch' (from کوه 'hill'); آستره 'razor' (from آستر the pres. stem of استردن 'to shave'); خنده 'laughing, laughter' (from خند, the pres. stem of خندیدن); شپیره 'a bat' (lit. 'night-flier', from شب 'night' + پر, pres. stem of پریدن 'to fly').

Note. Diminutives. In a few cases this suffix, annexed to substantives, forms diminutives; but for such formations the unreduced Phl. suffix *-ak* (v. 7)) is more commonly employed; e.g. دختره 'little daughter, little girl' (from دختر 'daughter'); مردمه 'manikin, contemptible man' (from مردم); پسرّه 'wretched boy' (from پسر).

(2) **Adjectives.** In the second case the suffix forms adjectives; e.g. هر روزه 'of two days' (from دو 'two' + روز 'day'); هر روزه 'of every day, daily, diurnal'; دو ماهه 'bi-monthly' (from دو + ماه 'month'); دو رویه 'double-faced' (from روی 'face'); پنج مرده 'sufficient for five men', &c. (from پنج + مرد).

و، یژه، یزه، یچه، یچه، ک 7)

Diminutives. These suffixes are added to nouns to form diminutives.

a) *-ak*. This is the Phl. suffix *-ak*, noticed in the preceding paragraph. It is applicable to both animate and inanimate objects, and may also be annexed to adjectives; e.g. اسبک 'a little horse, a pony' (from اسب 'horse'); اندک 'little' (from اند 'as much', &c.); جامگک 'a small dress or gown' (from جامه = Phl. *jāmak*); کودک 'boy, lad, child' (Phl. *kūtak*; Z. *kutaka* 'little'; cf. S. *kshudraka*); مردک 'manikin' (from مرد); شیرینک 'sweetish' (from شیرین 'sweet', from *shīr* 'milk' + *in*, v. 17); گرمک 'somewhat warm' (from گرم 'warm'). (Sometimes the suffix is *که ka*; e.g. مردکّه 'manikin').

Rem. In recent times the ending *-ik* is also used; e.g. بندیک 'a little slave' (from بنده 'slave'), but this is uncommon.

β) *-ach*. The *ch* of the first of these forms is derived from a primitive affix *-ach*, meaning 'tending (to), approaching' (cf. S. *śvityach* 'approaching whiteness, whitish', from *śviti* 'whiteness'). The Phl. *kanīch-* (Persian کنیز *kanīz*) 'young girl, maiden' (Z. *kanya* + *ach*), may be taken as the type of such diminutive forms, and may account for the initial *ī* of the suffixes. To the suffix *-īch* thus obtained the Phl. superadds the suffix *-ak*, thus forming *īchak*, whence the Persian *-īcha*, *-īja*, *-īza*, *-īzha*. Again, by detaching the initial *ī* of *-īcha*, Persian forms the suffix *-cha*. The forms *-cha*, *-īcha*, *-īja*, are applicable to inanimate objects only; *-īza* and *-īzha*, to both animate and inanimate objects; e.g. باغچه 'a little

garden' (from باغ 'garden'); دَبْجَه 'small pot or cauldron' (from دَبْج = Phl. *dēg*); دَرِیْجَه 'a little door or gate, a wicket' (from در 'door'); سُرْخِیْجَه, سُرْخِیْجَه, سُرْخِیْجَه 'measles, roseola' (from سُرْخ 'red'); پَاکِیْزَه 'pure, chaste, innocent', &c. (from پَاک 'pure'); مَشْکِیْزَه 'a small (leathern) water-bag' (from مَشْک).

In the word کَنِیْزَک 'girl, damsel' (Phl. *kanīchak*), the Phl. suffix *-ak* is preserved.

وُ—γ. The origin of this suffix is obscure. It is added to nouns denoting rational beings, with a familiar or jocular meaning; e.g. پِسرُو *pisarū* 'little boy' (from پِسر 'son'); دِخْتَرُو 'little daughter, little girl' (from دِخْتَر); شِیْخُو 'a little old man' (from شِیْخ).

8) گان (Phl. *-akān*)

Nouns of Relation, &c. From the same Phl. suffix *-ak* + the adjectival suffix *-ān* (O.P. *-āna*; v. 4, b)), is derived the Persian suffix *-(a)gān*, the initial *a* of which is dropped. It serves to form *distributives* (v. § 52), and nouns which indicate *relation, similitude, and origin*; e.g. بازرگان 'a merchant' (from بازر: Phl. *vāchārak + ān*); خدایگان 'a great lord, a ruler, a sovereign' (from خدای); دِهْگَان (arabicized دِهْگَان) 'a country-squire, a farmer, a peasant' (from دِه 'a village'); رَاهْگَان (for رَاهْگَان 'a thing abandoned (or picked up) on the road'), 'anything obtained gratis, a worthless thing'; شَاهْگَان (for شَاهْگَان 'worthy of a king, &c., royal'), 'a thing worthy of a king', &c.; گَرْدْگَان 'a walnut' (from گَرْد, through Phl. *vartak + ān*; O.P. *vart-*; cf. S. *varta-, vṛtta*); گِروْگَان 'pledge, pawn, stake' (= Phl. *giravak-ān*).

From گان, by the addition of the suffix َـ (Phl. *-ak*), is obtained the suffix گَانَه, which is used to form *distributives and multiplicatives*; v. §§ 52 and 53.

9) گین (Phl. *-ak-īn*)

Adjective of Possession. From the Phl. suffix *-ak* + the suffix *-īn* (v. 17)), is derived the suffix *-(a)gīn*, which is reduced in Persian to گین. It serves to form adjectives indicating the possession of the quality expressed by the substantive to which it is annexed; as خِشْمِگِین 'wrathful, angry' (from خِشْم 'anger'); سَهْمِگِین 'fearful, awful' (from سَهْم 'fear, terror'); شَرْمِگِین 'bashful, ashamed' (from شَرْم); غَمِگِین 'sorrowful' (from Ar. غَم).

10) شـ, ـشن, ـشت (Phl. *-ishn*)

Abstract Substantives. These suffixes are added to the *present stems of verbs* to form abstract substantives or *nomina actionis*. The full Phl. form شـ occurs in the older poets; but in the classical language this is generally reduced to شـ, or sometimes converted to شـت; e.g. افزایش 'increase' (from افزای, pres. stem of افزودن); بینش 'the being, the future' (from بو, pres. stem of بودن); پرورش 'vision, sight' (from بین, pres. stem of دیدن); پرورش 'bringing up, nurture' (from پرور, pres. stem of پروردن); رامش, رامشت (vulg.) 'rest, repose' (contracted from آرامش, from آرامیدن); کنش (old) کنشن, 'deed, action, work' (from کن, pres. stem of کردن).

The same suffixes are found in the words پاداش, پاداشت, پاداشن 'retribution', in which پا is a prefix = Phl. *pāt* = O.P. *pati*; and داشن is the reduction of the Phl. *dahishn*, from *dah*, the pres. stem of *dātan*, the Persian دادن. The prefix *pāt* means 'back', 'again'.

Rem. The Phl. *ishn* is, no doubt, as Darmesteter¹ points out, derived from the O.P., although no such affix is found in O.P. texts. It is said to be absolutely unknown in Zend. The Vedic Sanskrit equivalent is the affix *-ishṇu*, which however has always an active sense.

Note. The Persian suffix *-ish* must not be confounded with the O.P. affix *-ish*, which forms *primary substantives*.

11) نای —, نا (Phl. *nāi*)

Abstract Substantives. Added to adjectives, it forms abstract substantives; e.g. تنگنای, تنگنای 'difficulty, strait' (from تنگ 'narrow, tight'); تیزنا 'sharpness' (of a sword, or the like; from تیز); درازنا 'length' (from دراز 'long'); فراخنا 'width, spaciousness, roominess' (from فراخ 'wide').

Rem. This suffix is supposed by Darmesteter to have originated in the Phl. period by false analogy with the ending *-nā* of *pahnā* 'breadth' (*v.* § 133, 1); Phl. *pahnāi*, and *pahnāk* (from *pahan*; Z. *pathana*).

12) یـ (Phl. *-īh*: cf. Gr. *ia*; Lat. *ia*)

Abstract Substantives. A suffix of very common occurrence. It serves to form abstract substantives from substantives, adjectives, pronouns, participles—in short, from all kinds of words, simple or compound; e.g. چگونگی and چونی 'quality' (from چگونہ and چون).

¹ *Etudes Iraniennes*, § 225.

‘how?’); خوبی ‘beauty, excellence’ (from خوب); دزدی ‘stealing, theft’ (from دزد ‘thief’); دل‌آزاری ‘pain of heart, cruelty’ (from دل‌آزار ‘heart-tormenting’); دوربینی ‘the quality of seeing far off, foresight’ (from دوربین ‘far-seeing’); دوستی ‘friendship’ (from دوست); زندگی ‘life’ (from زنده ‘living’—: زندگانی ‘life’, is derived from زنده, through a lost adjectival form زندگان; *v.* 5), Note); گم‌شدگی ‘the being lost or astray’ (from گم‌شده ‘lost’); مشغولی ‘the being busy or occupied’ (from Ar. مشغول ‘occupied’); منی ‘egoism’ (from من ‘I’); نیستی ‘the not-being, non-existence, ruin, loss’ (from نیست ‘is not’); هستی ‘existence’ (from هست); هنر پروری ‘cleverness, skilfulness’, &c. (from هنر پرور). This suffix is called in Persian *یای مَصَدَدی*.

13) ی — (Phl. *-ik*; O.P. and Z. *-ya*; S. *-ya*, *-īya*; cf. Ar. *-īya*)

Adjective of Relation. A suffix of very common use. It is added to nouns to form adjectives of relation, origin, &c., and is called *یای نسبتی* ‘the ی of relation’; e.g. ایزانی ‘Iranian, an Iranian’ (from ایران); ایزدی ‘divine, godlike’ (from ایزد ‘god’); جنگی ‘warlike’ (from جنگ); خانگی ‘domestic, household’ (from خانه ‘house’); خونی ‘bloodthirsty, sanguinary’ (from خون ‘blood’—: خونی ‘blood-stained’, is a contraction of خونین); شیرازی ‘of Shīrāz, a native (or an inhabitant) of Shīrāz’; گنجوی ‘of Ganja, born in Ganja, a native of Ganja’.

The same suffix, added to infinitives, forms the verbal adjective in ی; *v.* § 80.

14) ی — \bar{e} (archaic \bar{e} = Phl. \bar{e} , $\bar{e}v$ = O.P. *aiva*)

The ی of Unity, &c. This is properly a *word*, and not a suffix. It is called ‘the ی of unity or indefiniteness’, and corresponds to our indefinite article. For examples of its use, *v.* § 36.

15) ی — \bar{e} (archaic \bar{e} = Phl. \bar{e} , $\bar{e}t$ = O.P. *aīta*; cf. S. *ētaḍ*)

The Demonstrative ی. This is, in reality, a suffixed demonstrative pronoun, meaning ‘that, the’ (i. q. آن). For examples of its use, *v.* § 63. It is called in Persian *یای صِفَت* or *یای اِشَارَت*.

16) ی — \bar{e} (archaic \bar{e} = O.P. *hadha*, prob. reduced to (*h*)*ai*)

The final ی of the Past Continuous, &c. Like the preceding, this ی — also is a suffixed *word*, meaning ‘continually, always’. It is added to some of the persons of the past tense to form the past continuous, the conditional, &c. (*v.* § 82). [This is, in all probability, the origin of the emphatic particle هِی used in modern Persian colloquial before a continuous imperative; e.g. *hai bikhwān.*]

17) —مین (Phl. *-m̄n*, *-īnak*; O.P. *aina*; Z. *aēna*)

Adjective of the Material, &c. The signification of these suffixes is generally—‘made of, composed of, of’; whence it often passes to the abstract idea of ‘full of, of, or pertaining to’ (cf. S. *maya*). They are annexed to nouns to form adjectives. The second (*-īna*) also forms substantives; e.g. آهنین ‘made of iron, iron’ (from آهن ‘iron’); پوستین ‘made of skin (پوست), leathern (subst.) a fur coat’; خشمین ‘wrathful, angry’ (from خشم ‘anger’); دوشینه ‘last night’s’ (from دوش ‘last night’); دیرینه ‘very old’ (from دیر ‘late’, &c.); راستین ‘true, real’ (from راست); رشکین ‘jealous, envious’ (from رشک); زرین, or زرین, or زرینه ‘of gold, golden’ (from زر); شیرین ‘sweet’ (lit. ‘milky’; from شیر ‘milk’); نقره‌ئین ‘of silver’ (from نقره).

Examples of substantives are—پشمینه ‘woollen cloth or garment’ (from پشم ‘wool’); دستینه ‘bracelet’ (from دست); زرینه ‘a handle of gold’; گرگینه ‘a fur-coat of wolf’s skin’ (from گرگ ‘wolf’).

The suffix —مین is also employed to form superlatives, &c., v. §§ 40 and 43:—پسین ‘posterior, hindermost’; آخرین ‘last’.

18) —تار (Phl. *-tār* = O.P. and Z. *-tar*; cf. S. *-tar*, *-tr*)

Added to the verb-stem this suffix forms—(a) Nomina Actoris; (b) Nomina Patientis; (c) Nomina Actionis. The use of the form *-tār* or *-dār* depends on the last letter of the stem (v. § 73); e.g.

(a) **Nomina Actoris.** خریدار ‘purchaser’ (from *kharī-dan*, خریدن); خواستار ‘petitioner, seeker’ (from *khās-tan* خواستن); دادار ‘creator’ (Phl. *dātār* = Z. *dātar*, rt. *dā*; cf. S. *dhātar*, *dhātṛ*, rt. *dhā*); فروختار ‘seller’ (from فروختن); فریفتار ‘deceiver, impostor’ (from فریفتن).

(b) **Nomina Patientis.** رستار¹ ‘set free, delivered’ (from رستن); گشتار ‘slain, slaughtered,—a victim’ (from گشتن); گرفتار ‘taken, caught,—a captive’ (from گرفتن).

(c) **Nomina Actionis.** خواستار ‘petition, search, quest’; دیدار ‘sight, vision, view’ (from دیدن); کردار ‘way or manner of acting, way, manner’ (from کردن); گفتار ‘speech, discourse’ (from گفتن).

19) *a.* مند (older) و مند² (archaic *-ōmand*; Phl. *-mand*, *-ōmand*; Z. *mañt*; cf. S. *mat*).

β. وند و آوند (Phl. *-vand*, *-āvand*; Z. *vañt*; cf. S. *vat*).

¹ The passive sense of this suffix seems, says Darmesteter (*E.I.*, § 233. 2°), to be a modern creation. There is no trace of it either in Zend or in Sanskrit.

γ. وَاَر، وَّر، وَّر، وَّر (Phl. *-bar*, *-var-*, *-vār*; O.P. *-bara*; Z. *-vara*, *-vāra*; cf. S. *-bhara*, rt. *bhṛ*).

δ. وَاَر، وَّر — *vār* (archaic *-ēr*; Pāz. *-ēr*; Phl. *-yār*; O.P. **dātar*;¹ cf. S. *dhātar-*, *dhātṛ*, rt. *dhā*).

ε. نَاك (Phl. *-nāk*; prob. *-nā* (v. 12))+*k*).

Adjective of Possession, &c. These suffixes are annexed to nouns to form *adjectives of possession*; e.g.

α. خردمند ‘intelligent, sensible, wise’ (from خرد); دانشمند ‘learned, wise’ (from دانش; v. 10); زورمند ‘strong, powerful’ (from زور); برومند ‘fruitful’ (from بر ‘fruit’); تنومند ‘stout, robust, strong’ (from تن ‘body’).

β. پولادوند ‘steely, hard, firm’ (from پولاد ‘steel’); خداوند ‘lord, master’ (from خدا ‘lord’, &c.); خردوند ‘intelligent’, &c. (= خردمند); خویشاوند ‘related, akin,—a kinsman’ (from خویش).

γ. امیدوار ‘hopeful’ (from امید ‘hope’;—Phl. *umētvār*); نامور ‘famous’ (from نام ‘name’); هنرور ‘skilful, clever’ (= هنرمند; from هنر); رنجور ‘afflicted, sorrowful’ (from رنج); مزدور (lit. ‘hired’) ‘a hired labourer, hireling’ (from مزد ‘hire’); بختاور ‘fortunate, happy, prosperous’ (from بخت); دلور ‘courageous, brave’ (from دل ‘heart’). The suffix وَاَر — is of modern Persian formation.

Note that from وار is formed a secondary suffix واره (= Phl. *vārak*), which forms *nouns of relation*; e.g. گوشواره ‘an earring’, &c. (from گوش;—Z. *gaoshavara*); مشتوار ‘a fistful, a handful’ (from مشت).

δ. بختیار ‘fortunate’ (from بخت ‘fortune’); بسیار ‘much, many’ (from بس;—Phl. *vasyār*; O.P. *vasi* + **dātar*); شهریار ‘holding sovereignty’ ‘a king’ (from شهر); دلیر ‘bold, brave’ (from دل).

Rem. The suffixes *-yār*, *-ēr*, belong properly to the class of *nominal* suffixes.

ε. آموزناک ‘a teacher, a student’ (from آموز, v.n. from آموختن ‘to teach’, &c.); پرهیزناک ‘abstinent, chaste’ (from پرهیز ‘abstinence’); ترسناک ‘timid, afraid’ (from ترس ‘fear’); خشمناک ‘wrathful, angry’ (from خشم); دردناک ‘in pain, afflicted, sick’ (from درد ‘pain’).

Note. نَاك is really a compound suffix made up of the abstract suffix نَا with the ك of agency superadded. Hence it conveys the meaning ‘a doer of abstract deeds’ and becomes adjectival in value.

¹ There does not appear to be any reason why *dātar* should not be used in a *passive* as well as an *active* sense, after the analogy of the suffix *tār*; (v. 9). Some scholars, however, would derive the suffix *-yār* from the primitive *dāra*; S. *dhāra*, rt. *dhṛ*.

20) وَان, وان, وانہ (Phl. *ūn*?; Z. *-aona*, prim. *-avana*; cf. *edūn*)

This suffix forms substantives expressing relation or resemblance to the object denoted by the stem; e.g. پُلوان, پُلوان ('bridge-like') 'a raised path round a field'; استروان, استرون ('mule-like') 'a barren woman'; پروانہ 'a moth'; دستوانہ 'a bracelet'.

b) *Nominal Suffixes*

1) بد *-bad*, or *-bud* (Phl. *-pat* = O.P. *-pati* 'master, lord'; cf. S. *-pati*)

§ 120. **Nouns designating the Master or Lord.** Added to nouns, it forms nouns indicating persons who *command*, or are *masters* or *lords of*, the object denoted by the stem; e.g. بارئد 'master of ceremonies' (lit. 'master of the court', *bār*), 'name of a famous musician'; اسپهبد (from سپاه 'army') 'commander-in-chief' (Phl. *spāhpat* = O.P. *spāda-pati*; cf. S. *sēnā-pati*); کُھئد 'hermit, recluse' (lit. 'lord of the mountains'; from کوه); موبد 'chief of the Magi, priest', &c. (Phl. *magupat* = O.P. *magupati*).

2) وانہ, وان, بان (Phl. *-pān*, *-pānak*; O.P. and Z. *-pāna* 'keeping, protecting'; cf. S. *-pāna*)

Nouns designating the Protector or Keeper. These suffixes are added to nouns to form nouns indicating the *keeper*, *protector*, or *guardian*, of the object denoted by the stem; e.g. باغبان 'gardener' (from باغ); پاسبان 'watchman' (from پاس 'watch'); سایه بان (lit. 'keeping or preserving *shade*', سایه) 'a canopy, a sunshade, a parasol, the fly of a tent'; شتروان 'camel-man, camel-driver' (from شتر); گریبان ('armour protecting the neck') 'collar' (of ■ coat, &c.: Phl. *grīv-pān*; O.P., Z., and S., *grīva + pāna*); مرزبان 'guardian of the frontiers, warden of the marches' (Phl. *marz-pān*; Z. *mereza + pāna*; cf. S. *maryādā + pāna*); انگشتوانہ ('finger-protector') 'a thimble' (from انگشت); دستوانہ 'a gauntlet' (from دست).

Note that the suffix بان never occurs as an independent word in Persian. The word بانو 'lady of the house', is not derived from the primitive *pāna*, as native writers generally suppose, but from the Phl. *bānūk*, which is formed from *bān* (= *bām*), 'roof, house.'

3) کار, گار, گار, کار (Phl. *-kār*, *-kar*, *-gar*; O.P. and S. *kāra* 'work, action'; Z. and S. *-kara* 'doing', &c.)

Adjectives and Nouns denoting the Agent or Worker. These suffixes serve to form adjectives and nouns which denote the agent or

doer of an act; and also a few substantives; e.g. زیانکار 'noxious, hurtful' (from زیان); شتابکار 'acting hastily, making haste' (from شتاب); آفریدگار 'the Creator' (from آفرید, verbal noun from آفریدن); پرهیزگار 'abstaining from what is unlawful, abstinent' (from پرهیز); ستمگر, ستمکار 'tyrannical', &c. (from ستم); آهنگر 'ironsmith, blacksmith' (from آهن); توانگر, توانگر 'powerful, rich,—a rich man' (from توان); دادگر 'just' (from داد, 'justice'); کارگر 'artizan' (from کار).

Substantives. دستکار ('wrought with the hand') 'hand-work'; خداوندگار 'a ruler, a sovereign' (from خداوند); روزگار 'time, the world', &c. (from روز); یادگار ('that which reminds of') 'a souvenir, a memorial'.

4) دان (Phl. *-dān*; Z. *-dāna*, $\sqrt{dā}$, 'to place or put'; cf. S. *-dhāna*, $\sqrt{dhā}$)

Nouns indicating the receptacle of a thing. This suffix is annexed to nouns to indicate the place in which the thing denoted by the stem is placed or contained; as آبدان 'a vessel for holding water, a cistern, a reservoir'; آتشدان 'a hearth, a fireplace' (from آتش); جامه‌دان 'a clothes-chest, a wardrobe' (from جامه); نمکدان 'a salt-cellar' (from نمک 'salt').

5) بار (Phl. *-bār*; Z. and S. *-pāra* 'further side or limit')

Names of Maritime Countries, &c. This suffix serves to form the names of maritime countries and fluvial tracts; e.g. جویبار 'fluvial region' (from جوی; Phl. *jōybār*); رودبار 'river-washed country' (from رود; Phl. *rōtbār*); زنگبار 'Zanguebār' ('negro-land'; from زنگ); هندوبار 'Hindūstān'.

6) a. چار (Phl. *-chār*, *-jār*; O.P. *chari* (?), rt. *char*; cf. S. *char*)

β. سار (Phl. *-sār*, *-sar*; Z. *-sāra*, *-sara*, 'head').

γ. سان (of uncertain origin).

δ. ستان (Phl. *-stān*; O.P. and Z. *-stāna*; cf. S. *-sthāna*).

ε. شن (origin unknown).

ζ. لائح (origin unknown).

Nouns of Place. These suffixes are annexed to nouns to form nouns indicating places where the things denoted by the stems are found in abundance; e.g.

a. بازار 'market' (lit. '*comitii locus*'; Phl. *bāchār*; O.P. *abāchari*); کارزار 'field of battle' (from کار 'deed, action'); گلزار 'rose-garden' (from گل); مرغزار 'pasture-ground, meadow' (from مرغ 'a kind of grass'); گیلزار 'muddy swamp' (from گیل 'mud', 'mire').

β. -sār } Both of these suffixes primarily indicate *similitude* (v. § 120,
 γ. -sān } 7)); whence they pass to the designation of *places* by
 their character; e.g. رُخسار 'face, visage, cheek' (lit. 'place of the
 cheeks'); شاخسار 'a place abounding in branches (شاخ) or foliage, a
 cluster of trees'; کوهسار 'mountainous country, mountain-region'
 (from کوه); خارسان 'a thorny brake' (from خار 'thorn'); شارسان 'a
 country having many cities or towns' (from شهر).

δ. -stān, -istān, -sitān.—The first of these forms is used when the
 stem ends in a vowel; the second and third, when the stem ends in
 a consonant; e.g. بوستان 'flower-garden' (lit. 'place of perfume', بو);
 تُرکستان 'country of the Turks' (ترك); رڭستان 'a sandy region or
 tract, a sandy desert' (from رڭ 'sand'); کوهستان 'a mountainous
 region or country' (from کوه); گُلستان 'rose-garden' (= گُلزار).

In a few words the suffix appears to pass from the sense of *place* to
 that of *time* or *season*; as—بهارستان 'spring' (from بهار); تابستان
 'summer' ('time or season of heat', تاب).

ε. -shan } e.g. گلشن 'a rose-garden, a flower-garden' (from گُل);
 ζ. -lākh } سنگلاخ 'stony country, stony ground' (from سنگ
 'stone').

- 7) a. آسا, مسا, سان (origin uncertain; cf. S. samān; also Hindī -sā)
 b. سار (Phl. -sār, -sar; Z. sāra, sara, 'head, essence').
 c. دیس : دِس (Z. daêça 'glance, look, view'; cf. S. dṛś-).
 d. وار (origin uncertain).
 e. حان (rt. of the verb mān-istan 'to be like').
 f. وَش, فَش (origin uncertain). ? vakhsha 'form', 'growth'.
 g. وام, فام probably an old substantive denoting 'colour'.

Adjectives and Nouns of Similitude. The above suffixes are
 added to nouns to form *adjectives of similitude*; e.g.

- a. بَیرسان 'like a tiger' (from بَیر 'tiger'); یَکسان 'alike, one and
 the same' (from یَک); پَیلِسا 'like an elephant' (پَیل); شیرآسا 'lion-like'.
 b. خاكَسار ('earth-like') 'humble, vile, mean'; دیوسار 'like a demon'
 (دیو); شرمسار 'ashamed, abashed' (from شرم 'shame'); گَرسار 'wolf-
 like, wolfish' (from گَرس 'wolf').

Note that the word سار (not the suffix) in its original sense of 'head'
 occurs as last member in not a few compound words; as—سَبکسار

'light-headed, light-witted, light, giddy', &c.; فرسنگسار 'milestone'; نِگونسار 'head-downward, headlong'.

c. خایه‌دیس 'mushroom' (lit. 'having the appearance of an *egg*', خایه); خور‌دیس 'like the *sun*' (خور); طاق‌دیس 'a portico', &c. (lit. 'having the appearance of an *arch* or a *vault*', طاق).

d. شیروار 'lion-like'; ذرّه‌وار 'like an *atom*' (ذرّه); بزرگوار 'great, grand', &c. (applicable to *persons* only).

e. شیرمان 'lion-like, brave, warlike'.

Note that this suffix is often confounded—(1) with the ending *-mān*, which arises from the Phl. reduction of the ancient *manah* 'mind, soul', &c. (S. *manas*), used as last member of compounds; e.g. بهمان 'someone, a certain person, so-and-so' (Z. *vohu-mano*; S. *vasu-manas*); پشیمان 'penitent, sorry' (Pāz. *pashēmān*; Phl. *pashīmān*); شادمان 'joyous' (Phl. *shāt-mān*; Z. *shāto-mano*); قهرمان ('having a stout heart') 'a valiant warrior', &c.

(2) With the ancient word *mān* 'house' (Phl. *mān*; Z. *nmāna*; cf. S. *māna*); e.g. خان‌مان and مان‌ومان 'house and home'.

In many Persian words, again, the ending *-mān* is not a suffix, but the reduction of the primitive affix *-man*, which forms primary and secondary substantives; e.g. آسمان 'heaven, sky' (Phl. *āsmān*; O.P. and Z. *asman*; cf. S. *aśman*); ایرمان 'guest' (Phl. *ērmān*; Z. *airyaman*; cf. S. *aryaman*); درمان 'remedy' (Phl. *darmān*; O.P. **darman*, rt. *dar*; S. *dhar*); میهمان, میهمان 'guest' (Phl. *mēh-mān*; Z. *maēthman* with Z. *maēth-*; cf. the Vedic *maitra* 'friend').

f. شاه‌وش, شاهوش 'kingly, royal'; غنچه‌وش 'like a *rosebud*' (ماه); ماهوش 'like the *moon*' (ماه).

g. This suffix primarily indicates *colour*; e.g. سیاه‌فام 'black-coloured, black, approaching or resembling black, blackish, swarthy'; مشک‌فام 'musk-coloured, black, jetty'.

SECTION IV. ARABIC FORMATIONS

§ 121. Arabic words enter very largely into the composition of the vocabulary of Persian. Of the substantives, adjectives, and participles in common use, probably more than half are pure Arabic. But the Arabic words incorporated into the language are subject to the same laws as words originally Persian. The only approach to Arabic construction that occurs is the occasional concord between an Arabic adjective and the substantive which it follows and qualifies (*v.* § 37, *c*, et seq.). But, even in this case, the adjective is grammatically connected with the substantive by means of the *kasraye tausīfī*, in accordance with the law which obtains in Persian. So far, then, as the study of Persian is concerned, the student need not know more of the grammar of Arabic than the *formation* of such Arabic words as have become part and parcel of the Persian tongue; and it is chiefly of such formations that it is proposed to treat in this section. At the same time, however, it must be added, that there are but few Persian authors who do not more or less copiously interlard their compositions, not only with Arabic phrases, but even with whole Arabic sentences; and the student who desires to read and thoroughly understand these will find it necessary to acquire at least an elementary knowledge of the principles of Arabic grammar from some special work on the subject.

DERIVATIVE WORDS

§ 122. Arabic words (primitive substantives excepted) may be generally referred to a significant root, consisting, for the most part, of *three* letters, though roots of four letters are by no means rare. A word derived from a trilateral root will, in its simplest form, consist of the three radical letters alone; as the verb قَتَلَ *qatala* 'he killed', and its verbal noun قَتْل 'killing', the radical letters of which are ل ق ت (قتل). But the derivatives which are noticed in these pages are mainly those which, in addition to the letters of the root, contain one or more letters of augmentation. These augmentative or *servile* letters (as they are commonly termed) are *y* (or *ī*), *t*, *s*, *m*, *n*, *ū*, *ā* (or *a*), and are comprised in the Arabic word يَتَسَمَّوْا 'they became fattened or full'.

Rem. The learner must not imagine that the letters given are used *only* for the purpose of augmentation. They may at the same time occur as *radical* letters in an augmented word, and in such a case, only a knowledge of the *measure* of the word (*v.* § 127) will enable him to discriminate.

1. THE FORMS OF THE TRILITERAL VERB

§ 123. The forms derived from a triliteral verb are usually reckoned fifteen in number, and called the first, second, &c. derived forms, or (by some writers), the first, second, &c. conjugations. In this section the *first* will be distinguished as the first or ground-form, and the rest as the second, third, &c. derived forms. But, so far as Persian is concerned, it is not necessary for the student to learn more than the *verbal nouns* of the different forms,—or rather, of the first eight, and the tenth forms, since the others do not occur in Persian.

A. NOUNS SUBSTANTIVE AND ADJECTIVE

§ 124. In respect of their origin, nouns are divisible into primitive and derivative. With the primitive (which are all substantives) we are not concerned here. The derivative nouns may be substantives or adjectives, and are either *deverbal*, as تَعْلِيم 'instruction' (from علم 'knowing'), مَرِيض 'sick' (from مرض); or *denominative*, as اِنْسَانِي 'human' (from انسان 'a human being'); or *departiculative* (i. e. derived from particles); e.g. كَيْفِي 'qualitative', and كَيْفِيَّت 'quality' (Ar. كَيْفِيَّة, from كيف 'how?').

I. DEVERBAL NOUNS

§ 125. Deverbal nouns may be divided into two principal classes, viz.:

- a) Verbal nouns or *nomina actionis* (infinitives or gerunds).
- b) *Nomina agentis*, and *nomina patientis* (participles).

a) VERBAL NOUNS (اسْمَاءُ الْفِعْلِ), OR INFINITIVES (مَصَادِر)

§ 126. The verbal nouns are abstract substantives, which express the action, passion, or state indicated by the corresponding verbs, without any reference to object, subject, or time, but they have come to be used also as adjectives. They correspond to our infinitives in *-ing*. The name مَصَادِر (sing. مَصْدَر, 'place whence anything originates, source') is applied to these nouns by native grammarians, since they regard the verbal noun as the *source* from which all derived forms, whether nouns or verbs, originate.

1) Verbal Nouns of the First Form

§ 127. **Verbal Nouns from Triliteral Roots.** The verbal nouns which may be derived from the first or ground-form of the triliteral verb are about thirty in number. All these nouns cannot, however, be formed from every verb. Most verbs admit of but one form; very few of more than two or three. The simplest form of the verbal noun consists of the three letters of the root; but in many cases a servile letter (usually an *ā* or *ū*) is inserted between the second and third radicals, and sometimes a servile *ī* (which, in Persian, appears as *z* or *ت*) is affixed as well. This occurs chiefly in neuter verbs. The models, or (as they are technically termed) the *measures* of the five forms most frequently used are given below; the remaining forms may be learned from the lexicon. In these *measures*, the letters ف, ع, ل, of the root فعل, are employed to indicate radical letters:—

MEASURE	EXAMPLE
1. فَعَلَ (trans.),	قَتَلَ 'killing' (from قَتَلَ 'he killed').
" "	فَهُم 'understanding' (from فَهِمَ 'he understood').
2. فَعَلَ (intrans.),	فَرِحَ 'joy' (from فَرِحَ 'he was glad').
" "	مَرَضَ 'sickness' (from مَرَضَ 'he was sick').
3. فُعُول (intrans.),	جُلُوسَ 'sitting' (from جَلَسَ 'he sat').
" "	خُرُوجَ 'going out' (from خَرَجَ 'he went out').
4. فَعَالَةٌ (intrans.),	سَعَادَاتَ 'happiness' (from سَعِدَ 'he was happy').
5. فُعُولَةٌ (intrans.),	خُشُونَتَ 'roughness' (from خَشَنَ 'he, or it, was rough').

§ 128. **The Maṣḍar-i-Mimī.** There is also a class of verbal nouns or nouns of action called مصادر ميمية, because they invariably have a servile *m* for their first letter. The *measure* of these is, as a general rule, the same as the noun of place or time, i.e. مَفْعَل; e.g. مَحْبَسَ 'confining, imprisonment' (from حَبَسَ 'he confined'); مَضْرَبَ 'striking' (from ضَرَبَ 'he struck'); مَالَ 'returning, return' (from آلَ, for أَوَّلَ 'he returned').

But they sometimes have *kasra* instead of *fatha* in the second syllable, in verbs of which the first of the three radical letters is و and the middle radical of the aorist is pointed with *kasra*; e.g. مَوْضِعَ 'putting, laying down' (from وَضَعَ 'he put down'); مَوْرِثَ 'inheriting' (from وَرِثَ 'he inherited').

In a few other verbs besides those of which the first radical letter is و, the *maṣḍar-i-mīmī* is of the form مَفْعِيل; e.g.

رَجَعَ	Aorist	يَرْجِعُ	Maṣḍar-i-mīmī	مَرْجِعٌ	'returning'.
صَارَ	"	يَصِيرُ	"	مَصِيرٌ	'going'.
جَاءَ	"	يَجِيءُ	"	مَجِيءٌ	'coming'.

Not unfrequently, however, these verbal nouns take the form مَفْعَلَة, with the servile ة at the end; as مَحْمَدَات (but also مَحْمَدَات) 'praising, praise' (from حَمَدَ 'he praised'); مَذَمَّت (for مَذَمَّت) 'blaming, blame' (from ذَمَّ for ذَمَّم 'he blamed'); مَلَامَت 'blaming, blame, reproach' (from لَامَ for لَوَمَ 'he blamed').

Note. The infinitives or verbal nouns are used both in an active and a passive sense; e.g. قَتَلَ 'killing' (another), or 'the being killed'. Some, however, have always a passive signification; as سُرُور 'gladness' (from سَرَّ 'he was glad'); وُجُود 'being, existence' (from وُجِدَ 'it was found, he existed').

Note to be carefully studied

Before proceeding to the study of the derived conjugations of the Arabic verb the principle embodied in the following paragraphs, which are taken from Palmer's *Arabic Grammar*, should be most carefully studied.

Principle of Permutation

'When a vowel and a weak letter which is not analogous to it come together in a form, the ordinary laws of euphony require that one should yield, and in Arabic the vowel conquers; e.g.

'The measure مِفْعَال from وَرَزَ would be مِرْوَزَان, and the measure مَفْعِل from يَقَن would be مُمَيِّقِن; but مِرْوَزَان *mirwānūn*, and مُمَيِّقِن *myyqīnūn* are repugnant to the ear, and therefore become مِيزَان *mīzānūn*, and مُوقِن *muwqīn*.

'A permutation of other than weak letters occasionally takes place; as, for instance, when two letters which it is impossible to pronounce together occur in the same form; then the softer of the two is changed into the corresponding hard one. This can only take place in *dental* or *palatal* letters, for they are the only ones in which such a difficulty is likely to arise; e.g.

'Forming the measure اِفْتَعَلَ from the root صَرَب we should have اِفْتَصْرَبَ *idhtaraba*; this, however, would be unpronounceable, and as the soft *t* ت will actually sound like the hard *t* ط the latter is written instead, and the form becomes اِفْطَصْرَبَ.'

Note. If the *first* radical is a *weak* letter, it is changed into the *ى* of prolongation, see *Note*, p. 149 *ante*; e.g. إِيْمَان (for إَامَان) 'believing, belief' (rt. اَمِن); اِيْجَاد (for اَوْجَاد) 'bringing into existence, creation, invention' (rt. وُجِد). If the *second* radical is *و* or *ى* it is elided, and the termination ة (in Persian ا or ت) is added by way of compensation; e.g. (P. اِمَامَت) اِقَامَةٌ from قَامَ = قَوْمَ for اِقْوَامَ. If the *third* radical is a *weak* letter, it is changed into *hamza*, which, however, is dropped in Persian, when the noun is not in the *status constructus*; e.g. اِبْرَا 'restoring to health, liberating' (rt. اَبْرَأ); اِبْقَا 'continuance, prolongation' (rt. اَبْقَى). In the construct state these words would take the forms اِبْرَاءِ (or اِبْرَائِى), اِبْقَاءِ (for اِبْقَائِى).

FORM OF MEASURE OF
PRETERITE VERBAL NOUN

EXAMPLES

V. تَفَعَّلَ تَفَعَّلَ تَأَمَّلَ *ta'ammul* 'consideration' (rt. اَمَل).
تَصَوَّرَ *taṣavvur* 'picturing to oneself' (rt. اَصْوَر).
(صَوْر).

Note. If the *third* radical be one of the weak letters *و* or *ى* (the *و* is changed to *ى*, and) the influence of the *ى* changes the *zamma* of the penult syllable into *kasra*; e.g. تَسَلَّى *tasallā* 'consolation, comfort' (rt. سَلَى).

VI. تَفَاعَلَ تَفَاعَلَ تَغَاهَفَلَ *taghāful* 'unmindfulness' (rt. غَفَلَ).
تَجَاسَرَ *tajāsur* 'boldness' (rt. جَسَرَ).

Note. If the *third* radical is *و* or *ى*, the measure of this form undergoes a similar change to that of the fifth; e.g. تَدَاوَى 'treating oneself medically' (rt. دَوَى). The Persians frequently change the final *ى* of such words into ا; as تَمَنَّا *tamannā* 'desire'; تَمَاشَا *tamāshā* 'spectacle', &c.

VII. اِنْفَعَلَ اِنْفَعَلَ اِنْحَرَفَ *inhirāf* 'swerving, deflexion' (rt. اِحْرَف).
اِنْكَسَرَ *inkisār* 'being broken, loss of spirit' (rt. كَسَرَ).

Note. If the *third* radical is one of the weak letters, it is changed into *hamza*; but the *hamza* only appears in Persian when the noun is the governing word in the *status constructus*; e.g. اِنْطَفَا *intifā* (for اِنْطِقَاءَ) 'being extinguished' (rt. طَفَى).

VIII. اِفْتَعَلَ اِفْتَعَلَ اِجْتَمَعَ *ijtimā* 'collecting, assembling' (rt. جَمَعَ).
اِعْتَرَضَ *ʿtirāṣ* 'opposition, objection' (rt. عَرَضَ).

Note. If the *first* radical is ت, the characteristic ت of this form unites with it into ت; e.g. اِتِّبَاعٌ *ittibā'* 'following' (rt. تَبِعَ); and if the *first* radical be و or ی, it is changed into ت, which then unites with the characteristic ت, as in the preceding case; e.g. اِتِّفَاقٌ *ittifāq* 'agreement' (from وَفَّقَ). If the first letter is ا, it is changed to ی; as اِئْتِشَارٌ (for اِئْتِشَارٌ) *itiṣār* 'following the footsteps' (of;—rt. اَتَّسَّرَ).—When the *first* radical is د or ز, the characteristic ت is changed into د, which unites with an initial د into د; e.g. اِذْرَاكٌ *iddirāk* 'attaining (to), reaching' (rt. ذَرَاكَ);—اِذْرِحَامٌ *izdiḥām* 'pressing, crowding' (rt. زَحَمَ). Similarly, if the first radical is ذ, the characteristic ت is changed to ذ, and unites with the radical ذ into ذ; as اِذْخَارٌ *izzikhār* 'storing up' (rt. ذَخَرَ).—If the first radical is ص, ض, or ط, the characteristic ت of the form is changed into ط, which unites with radical ط into ط; e.g. اِصْطِلَاحٌ *istilāḥ* 'a technical term' (rt. صَلَحَ);—اِصْطِرَابٌ *iztirāb* 'agitation, distress' (rt. صَرَبَ);—اِئْتِلاَعٌ *ittilā'* 'intimation' (rt. طَلَعَ). When the *third* radical is a *weak* letter, the changes which take place are precisely the same as those which occur in the fourth form under the same circumstances.

FORM OF PRETERITE	MEASURE OF VERBAL NOUN	EXAMPLES
X.	اِسْتَفْعَلْ	اِسْتِغْفَارٌ <i>istiḡfār</i> 'seeking forgiveness' (rt. غَفَرَ).
	اِسْتِغْفَالٌ	اِسْتِغْبَالٌ <i>istiḡbāl</i> 'going to meet' (a person;—rt. قَبَلَ).

The changes which occur in the measure of this form are the same as those noticed in the fourth.

Maṣdar-i-Mīmī

§ 130. The *maṣdar-i-mīmī* from each of the derived forms of the trilateral verb is of the measure of the noun of time or place of that form (v. § 144); e.g.

- III. مُقَاتَلٌ 'fighting' (= مُقَاتَلَةٌ; root قَاتَلَ).
- IV. مُكْرَمٌ 'honouring' (= اِكْرَامٌ; root كَرَّمَ).
- X. مُسْتَخْرَجٌ 'deducing' (= اِسْتِخْرَاجٌ; root خَرَجَ).

Signification of the Derived Forms

§ 131. Inasmuch as the Arabic derived conjugations are only used in Persian in the form of verbal nouns related to the several conjugations, either alone or as a compound verb with a Persian infinitive,

the verbal nouns alone need be studied for practical purposes. But in order to lead to a clear understanding of these forms it is desirable that the student should be shown the method of formation of the various conjugations from the basic form of the verb, which with reference to the tables below will be I.

Modes of Formation of the Derived Conjugations

SERIAL NUMBER OF DERIVED CONJUGATION	CONJUGATION FORM	MEASURE OF VERBAL NOUN	SIGNIFICATION OF THE CONJUGATION	MEANING OF THE BASIC FORM
II	فَعَلَ This form arises from a doubling the second letter.	تَفْعِيل or تَفْعَلَةٌ	Intensifies the meaning of the basic form and makes it, if neuter, transitive.	
Examples	فَرَحَ	تَفَرُّحٌ	Making to be glad.	فَرِحَ he was glad.
	عَلَّمَ	تَعْلِيمٌ	Causing to know, teaching.	عَلَّمَ he knew.
	دَرَسَ	تَدْرِيْسٌ	Causing to study.	دَرَسَ he studied.

N.B. The second form of the verbal noun of this (II) conjugation results from the suppression of the letter of prolongation *ى* of تَفْعِيل and its substitution by *kasra*, the final *ى* being appended in compensation. The following examples will serve to show this:—

Examples	فَرَّقَ	{ تَفْرِيقٌ تَفْرِيقَةٌ	Separating or distinguishing.	فَرَّقَ he separated.
	قَدَّمَ	{ تَقْدِيمٌ تَقْدِيمَةٌ	Putting forward or preferring.	قَدَّمَ he went in front.

N.B. If the basic form ends in one of the weak letters *ى*, *و*, *ا* the verbal noun of Conjugation II will have the form تَفْعَلَةٌ; e.g.

	وَلَّى	تَوَلَّى	Making to turn back.	وَلَّى he returned back.
	وَلَّى	تَوَلَّى	Making to have authority as a <i>والى</i> .	وَلَّى he held authority.

SERIAL NUMBER OF DERIVED CONJUGATION	CONJUGATION FORM	MEASURE OF VERBAL NOUN	SIGNIFICATION OF THE CONJUGATION	MEANING OF THE BASIC FORM
III	فَاعَلَ By inserting <i>alif</i> between the first and second letters.	مُفَاعَلَةٌ or فِعَالٌ	Conveys the idea of action in relation to another person.	
Examples	قَابَلَ	مُقَابَلَةٌ	Confronting, facing.	قَبَّلَ he approached.
	قَاتَلَ	{ مُقَاتَلَةٌ قِتَالٌ }	Attempting to kill, conflict.	قَتَلَ he killed.
	صَافَحَ	مُصَافَحَةٌ	Striking hands with another, bargaining.	صَفَحَ he struck with the open hand.
	سَافَرَ	مُسَافَرَةٌ	Making a journey (in company with another).	سَفَرَ (obsolete) he journeyed.

N.B. If the final letter of the basic conjugation is a weak letter ا, و, ي the final syllable of the verbal noun of III conjugation will be اة or اء; e.g.

صافا	مُصَافَاةٌ	Being sincere towards.	صَفَا it was pure.
لاقا	{ مِلَاقَاةٌ لِقَاءٌ }	Meeting face to face, encountering.	لَقِيَ he met.

N.B. In verbs of which the second and third letter are the same, the so-called 'doubled verbs', the form مُفَاعَلَةٌ undergoes contraction; e.g. from مَدَّ we get مُمَادَّةٌ, from مَسَّ we get مُمَاسَّةٌ (for مُمَادَّةٌ, مُمَاسَّةٌ).

IV	أَفْعَلَ Prefixing <i>hamzat al-gat'</i> to the basic form.	إِفْعَالٌ	Bringing about the condition or action implied by I, making active verbs causal.
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SERIAL NUMBER OF DERIVED CONJUGATION	CONJUGATION FORM	MEASURE OF VERBAL NOUN	SIGNIFICATION OF THE CONJUGATION	MEANING OF THE BASIC FORM
Examples	أَعْلَمَ	إِعْلَامٌ	Causing to know, informing, announcing.	هَكَوَعَمَ he knew.
	أَنصَفَ	إِنصَافٌ	Halving, dividing equally, equitably.	هَكَوَصَفَ it was a half.
	الزَّمَّ	الزَّامٌ	Attaching (blame) to, accusing.	هَكَزَمَ it attached to (him).
	أَحْسَنَ	إِحْسَانٌ	Making agreeable, showing kindness, &c.	هَكَحَسَنَ it was agreeable, pleasing.

In some verbs this conj. implies 'taking a direction'; thus أَقْبَلَ 'he took a *forward* direction', and its converse أَدْبَرَ; verbal nouns إِدْبَارٌ, إِقْبَالٌ.

N.B. If the basic conjugation begins with a weak letter the usual rules for permutation must be applied; e.g.

أَوْمَصَ	إِيمَاضٌ for أَوْمَاضٌ	Causing to flash, giving a secret signal.	وَمَصَّ it flashed.
آمَنَ for أَمَّنَ	إِيمَانٌ for أَمَانٌ	Making safe, hence 'the faith'.	أَمِنَ he was safe.

N.B. In 'hollow' verbs, i.e. verbs which have the middle letter weak, the form إِفْعَالٌ becomes إِفَالَةٌ by suppression and compensation; e.g.

V	أَجَازَ	إِجَازَةٌ	Making permissible, giving permission.	جَازَ it was lawful.
	تَفَعَّلَ Prefixing ت to the II conjugation.	تَفَعُّلٌ	Describes the consequence of II, more especially with reference to oneself. Middle or reflexive.	

SERIAL NUMBER OF DERIVED CONJUGATION	CONJUGATION FORM	MEASURE OF VERBAL NOUN	SIGNIFICATION OF THE CONJUGATION	MEANING OF THE BASIC FORM
Examples	تَكَبَّرَ	تَكَبَّرَ	Aggrandizing oneself, being arrogant, haughty.	كَبَّرَ he was great.
	تَقَرَّبَ	تَقَرَّبَ	Making oneself near to, allying oneself with.	قَرَّبَ he was near.
	تَجَمَّلَ	تَجَمَّلَ	Beautifying oneself.	جَمَّلَ he was comely.
	تَخَوَّفَ	تَخَوَّفَ	Affecting oneself with fear, being fearful or timid.	خَافَ he was afraid.
VI	تَفَاعَلَ Prefixing ت to III conjugation.	تَفَاعَلَ	Expresses the consequence of III usually from the point of view of the person initiating the action for his own ends. Hence when used in the dual (as in Arabic) reciprocal action.	
Examples	تَعَاهَدَ [or more correctly in the dual form تَعَاهَدَا].	تَعَاهَدَ	Making oneself a party to an agreement or compact, and being bound thereby.	عَاهَدَ he made a promise or contract.
	تَسَامَعَ	تَسَامَعَ	Making oneself complaisant [in order to avoid unpleasantness].	سَمِعَ he was liberal or generous.

N.B. This conjugation may also convey the idea of feigning, pretending.

SERIAL NUMBER OF DERIVED CONJUGATION	CONJUGATION FORM	MEASURE OF VERBAL NOUN	SIGNIFICATION OF THE CONJUGATION	MEANING OF THE BASIC FORM
Examples	تَمَارَضَ	تَمَارُضٌ	Making oneself as one sick [in order to impose on some other person].	مَرَضَ he was ill.
VII	By prefixing اِن to the triliteral root.	اِنْفَعَالٌ	Being affected by the action of I. Passive.	
	اِنْقَطَعَ اِنكسَرَ	اِنْقِطَاعٌ اِنكِسَارٌ	Being cut. Being broken.	قَطَعَ he cut. كَسَرَ he broke
	اِنكشَفَ	اِنكِشَافٌ	Being laid bare, disclosed.	كشَفَ he laid bare, disclosed.
VIII	اِفْتِعَالٌ	اِفْتِيعَالٌ	Expresses (a) the resultant condition of the subject of the action denoted by the basic form, (b) a more intense form of I.	
Examples	اجْتَمَعَ اِفْتَتَحَ	اجْتِمَاعٌ اِفْتِتَاحٌ	Collection, aggregation. Being open, or opening.	جَمَعَ he collected. فَتَحَ he opened.

Note 1. On the VIIth and VIIIth Conjugations

That there is some danger of the seventh and eighth derived conjugations being confused is shown by the fact that in some dictionaries the forms **اِنْتِهَاسٌ** and **اِنْتِهَاسٌ** are shown as being of the seventh conjugation, whereas they are of the eighth, from **نَهَسَ** and **نَهَضَ** respectively. It will be seen that triliteral roots of which the first letter is **ن** might form their seventh conjugation **اِنْفَعَلٌ** in the regular way; but that conjugation, if so formed, would have a doubled **ن** after the initial *hamza*.

There is really no possibility of confusing the seventh and eighth forms if the following facts are borne in mind :—

(1) Verbs of which the first letter of the trilateral root is ن do not employ the seventh form, but use the eighth in a passive sense, thus

- | | | |
|--------------------------------------|------------|--|
| I نَصَفَ 'it was a half' | makes VIII | إِنْتَصَفَ 'it was halved'. |
| I نَفَعَ 'it was profitable' | makes VIII | إِنْتَفَعَ 'he was benefited'. |
| I نَشَرَ 'he unfolded or spread out' | makes VIII | إِنْتَشَرَ 'it became unfolded or spread out'. |
| I نَشَرَ 'he pulled (a bow-string)' | makes VIII | إِنْتَشَرَ 'it was pulled'. |

(2) No trilateral root of which the first letter is ت has the seventh conjugation. Consequently, we may state as a practical rule, that any verb form of which the first three letters are اِنْت must be of the eighth conjugation, while all verbs which have the first two letters اِن followed by any letter other than ت will be of the seventh conjugation,

Note 2. On the form of the Eighth Conjugation as modified by the rule for permutation. § 128, Note, p. 148

(a) In the VIIIth conjugation from a basic form commencing with ت, the verbal noun (اِفْتِعَال) will have a double ت, thus from تَجَرَ 'he traded' we get اِتِّجَار. Here the first ت is *radical*, and the second is *servile*.

(b) If the first letter of the basic form is و, the verbal noun of the form اِفْتِعَال (VIII) will similarly have a doubled ت, thus from وَفَى 'it was right' we get اِتِّفَاق. The following are the steps by which the final form is reached. Proceeding by rule the form of the verbal noun will be اِوْتَفَاق, this becomes اِيْتَفَاق, and by assimilation of ي to the servile ت of the form we get the final form اِتِّفَاق.

(c) Similarly, in the case of verbs whose first letter is أ, the VIIIth conjugation formed according to rule will require to undergo modification: thus اَمَرَ 'he ordered' makes its verbal noun of the form اِفْتِعَال, thus اِتِّمَار or, when modified in accordance with the rule for permutation, اِيْتِمَار.

(d) Verbs of which the first letter is ي form the verbal noun (VIII) in two ways, the radical ي being allowed to stand or being assimilated to the servile ت of the form; e.g. يَبَسَ 'it was dry' makes اِيْتِبَاس or اِتِّبَاس as its verbal noun VIII.

The various changes undergone by the servile ت of the VIIIth conjugation form have already been described.

The IXth derived conjugation is not, with the exception of an occasional verbal noun, met with in Persian.

SERIAL NUMBER OF DERIVED CONJUGATION	CONJUGATION FORM	MEASURE OF VERBAL NOUN	SIGNIFICATION OF THE CONJUGATION	MEANING OF THE BASIC FORM
X	إِسْتَفْعَل By prefixing the letters اسْت to the triliteral root.	إِسْتِفْعَال	The most usual sense in which this conjugation is used is that of desiring or seeking, or asking for.	
Examples	إِسْتَحْلَصَ	إِسْتِحْلَاص	Seeking liberty, or desiring to set free from.	حَلَصَ he became free or secure from.
	إِسْتَضْمَرَ	إِسْتِضْمَار	Seeking assistance.	ظَاهَرَ III ظَهَرَ he assisted.
	إِسْتَفْسَرَ	إِسْتِفْسَار	Seeking explanation.	فَسَّرَ he explained.

Another meaning of this conjugation is considering or thinking a person or thing to possess qualities expressed by the basic conjugation.

إِسْتَمْرَبَ	إِسْتِمْرَاب	Thinking right.	صَوَاب that which is right or lawful.
إِسْتَحَقَّ	إِسْتِحْقَاق	Considering to be entitled to as a right.	حَقَّ it was just proper, right.
إِسْتَحْقَرَ	إِسْتِحْقَار	Thinking one mean or contemptible.	حَقَّرَ he was mean, contemptible.
إِسْتَكْبَرَ	إِسْتِكْبَار	Thinking oneself great. Arrogance.	كَبَّرَ he was great.

Note. It should be observed that in deriving this conjugation (X) certain modifications occur which are referable to laws already explained. The principal points to notice are—

1st. If the *first* letter of the basic form is a weak letter (ا, و, ي) the *kasra* of the opening syllable اِسْتِ of the form will convert the weak radical letter into the ي; e.g. from وَلِيَ 'he held authority', the verbal noun X will be اِسْتِيَاءَ (for اِسْتِيَاءَ).

2nd. If the *middle* letter of the basic form is a weak letter (ا, و, ي) this letter is dropped in forming the verbal noun X, and ة is added to the form in compensation; e.g. from قَوْمَ which becomes قَامَ, the verbal noun X is not اِسْتِقْوَامَ but اِسْتِقَامَةَ.

3rd. If the *final* letter of the basic form is a weak letter (ا, و, ي) this will appear in the verbal noun X as *hamza*; e.g. from وَفَى the verbal noun X will be اِسْتِيفَاءَ. N.B. It must be borne in mind, however, that in Persian this *hamza* is dropped in writing.

4th. If the *second* and *third* letters of the basic form are the same, as in حَقَّقَ, مَدَّدَ, &c., the two letters written as one (with *tashdid*) in the basic form, become separated in the verbal noun X; e.g. from مَدَّدَ we get the verbal noun X اِسْتِمْدَادَ, and from حَقَّقَ we get verbal noun X اِسْتِحْقَاقَ.

THE QUADRILITERAL VERB (فِعْلٍ رُبَاعِيٍّ)

§ 132. In respect of its form the quadriliteral verb may be distinguished as—

1° *Reduplicative* (فِعْلٍ رُبَاعِيٍّ مُتَعَاَفٍ), which is formed by repeating a trilateral of which the second and third radicals are alike, but with the third radical dropped; e.g. زَلَزَلَ 'shaking' (from زَلَّ, for زَلَّلَ 'slipping').

2° *Quasi-quadriliteral* (فِعْلٍ مُلَحَقٍ بِرُبَاعِيٍّ), in which a fourth letter, generally a liquid or a sibilant, is prefixed or affixed to, or inserted in the middle of a trilateral verbal form; e.g. دَحْرَجَ 'rolling' (from دَحَرَ 'pushing'); زَحَوَلَ 'making (one) retire' (from زَحَلَ 'retiring').

Under this head is also classed the *denominative*, formed from words of more than three letters; e.g. تَمَسَّكَنَ 'affecting humility' (from تَمَسَّكِينُ 'lowly, humble'); تَمَسَّخَرَ 'mocking, ridicule' (from مَسَّخَرَهُ 'a mocker', &c., rt. سَخَّرَ).

3° The '*compounded verb*' (فِعْلٍ مَنَحْوُوتٍ), which is a combination of the most prominent letters or syllables in certain common formulas; e.g. بَسَمَلَ 'saying بِسْمِ اللَّهِ (in the name of God)'; حَمَدَلَ 'saying لِلَّهِ الْحَمْدُ (praise belongs to God)'.

§ 133. The quadriliteral verb has a ground-form and three derived forms; but these are of rare occurrence. To indicate the *measures* of these forms an additional *l* is used for the fourth radical letter.

1) *The Verbal Noun of the First Form* (مَصْدَرٌ رِبَاعِيٌّ مُجَرَّدٌ)

§ 134. The verbal noun or infinitive of the first or ground-form may be of the measure فَعْلَلَةٌ or فِعْلَالٌ, of which the first is the more common; e.g. زَلْزَلَةٌ 'shaking, quaking' (from زَلَزَلَ); وَسْوَسَةٌ and وَسْوَسٌ 'whispering'; دَحْرَجَةٌ and دِحْرَاجٌ 'rolling' (from دَحْرَجَ, from the trilateral دَحَرَ 'pushing'); بَسْمَلَةٌ 'saying "in the name of God"'.
Note. The first form of the quadrilaterals corresponds to the *second* form of the trilaterals, and may be transitive or intransitive in signification.

2) *Verbal Nouns of the Derived Forms* (مَصْدَرٌ رِبَاعِيٌّ مَزِيدٌ)

§ 135. The verbal nouns of the derived forms are as follows:—

FORM OF PRETERITE	MEASURE OF VERBAL NOUN	EXAMPLES
II.	تَفَعَّلٌ	تَزَلُّزٌ 'becoming in a state of motion, being shaken'. تَدَحُّجٌ 'rolling along, or down'.

Note. The second form agrees in formation and signification with the *fifth* of the trilateral verb.

III.	اِفْعِلَالٌ	اِحْرَاجٌ 'being gathered together in a mass or crowd' (from حَرَجَمَهُ 'thronging, crowding together', from the trilateral حَرَجَ 'becoming collected together').
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Note. This form corresponds to the *seventh* of the trilateral; the difference being only in the position of the characteristic *n*. It is a form of extremely rare occurrence in Persian.

IV.	اِفْعِلَالٌ	اِصْغِلَالٌ 'vanishing away, disappearance' (from the root صَمَحَلَ, from the trilateral صَحَلَ. The participial form مُصْمِجٌ often occurs in Persian). اِطْمِئِنَانٌ (for اِطْمِئِنَانٌ) 'being at rest' (from اِطْمَأَنَدُ 'leaning back').
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Note. The fourth form corresponds to the *ninth* of the trilaterals. It is *intransitive*, and expresses an intensively or extensively high degree of an act, state, or quality.

The *Maṣdar-i-Mīmī*

§ 136. The *maṣdar-i-mīmī* in the case of the quadrilateral verb is, as in the trilateral verb, of the same measure as the noun of place or time (§ 140); e.g.

مَصْلُصٌ 'making a clashing or ringing sound' (= صَلْصَاءٌ).

Other Deverbal Nouns

§ 137. Connected with the verbal nouns are the following classes of deverbal nouns.

a. *The Nomen Vicis* (اسْمُ الْوَيْصِ)

§ 138. The *nomen vicis*, or noun that expresses the doing of an action *once* (called also مَصْدَرٌ مَرَّةً), corresponds to the *noun of unity* in Persian. It is formed by adding the feminine termination *ā* to the verbal nouns, except those which already end in *ā*. The measure of the verbal noun of the *first* form of the trilateral verb which is always selected to form the *nomen vicis* is فَعْلٌ; that of the second (or derived) form, نَفْعِيلٌ; and that of the *first* form of the quadrilaterals, فِعْلَالٌ; as—

FORM OF PRETERITE	MEASURE OF VERBAL NOUN	EXAMPLES
I.	فَعْلَةٌ	جَلَسَتْ 'a single act of sitting down, a sitting'. شَرَبَتْ 'a single act of drinking, a draught'. وَعَدَتْ 'the act of promising, a promise'.
II.	نَفْعِيْلَةٌ	تَحْرِيْمَةٌ 'the act of prohibiting oneself from saying or doing anything extraneous to prayer, or the like; preparation for a sacred duty or work'.
IV.	إِفْعَالَةٌ	إِكْرَامَةٌ 'the act of honouring'.

β. *The Noun of Kind* (اسْمُ النَّوْعِ)

§ 139. The noun of kind (called also مَصْدَرٌ نَوْعٌ) is always of the measure فِعْلَةٌ, and indicates the *manner* or *way* of doing what is expressed by the verb; e.g. جِلْسَةٌ 'manner of sitting'; رِكْبَةٌ 'manner of riding'.

Note. If the verbal noun itself has the form فِعْلَةٌ, the idea of the noun of kind must be expressed by circumlocution. Recourse must also be had to circumlocution in the case of the derived forms, since there is no special measure for forming the *noun of kind* from these.

γ. *The Noun of Place and Time* (اسْمُ الْمَكَانِ وَالزَّمَانِ)

§ 140. The *noun of place*, &c. (called also اسمُ الصَّرْفِ *nomen vasis*), formed from the *ground-form* of the trilateral verb, is usually of one of the three following measures:

1. مَفْعَل. 2. مَفْعِل. 3. مَفْعَلَةٌ.

1. مَفْعَل; e.g. مَكْتَب 'a place where writing is taught, a school'; مَقْصِد 'the place aimed at or made for, destination' (from قَصَد); مَحَلَّ or مَحَل (for تَحَلَّل) 'place where one alights or stops, place' (from حَلَّ); مَقَام (for مَقُوم) 'place of standing, place' (from قَام, for قُوم); مَأْوَا (for مَأْوَى) 'place where one retires to' (from أَوَى).

2. مَفْعِل; e.g. مَجْلِس 'the place where (or the time when) several persons sit, room, assembly, party' (from جَلَس); مَسْجِد 'the place of prostration in prayer, a mosque' (from سَجَد).

Note 1. Some nouns may have either of the above forms; e.g. مَسْكَن *maskan* or *maskin* 'the place where one dwells, habitation' (from سَكَن); مَجْمَع *majma'* or *majmī'* 'a place of collecting, meeting, or assembling' (from جَمَعَ).

Note 2. Nouns of time or place, formed from verbs which have و or ی for the *first* radical, are usually of the measure مَفْعِل; as مَوْضِع 'the place where anything is put, a place' (from وَضَعَ); مَوْعِد 'time or place of a promise or appointment, fixed time or place' (from وَعَد).

But some nouns derived from this class of verbs are of the measure مَفْعَل; e.g. مِيعَاد 'appointed time for the fulfilment of a promise' (from وَعَد; whence وَعْدَةٌ 'a promise'); مِيلَاد 'time of birth' (from وَلَد).

3. مَفْعَلَةٌ; e.g. مَقْبَرَةٌ 'cemetery' (from قَبَرَ); مَنْزِلَةٌ or مَنْزِلَةٌ 'a halting place, a station' (from نَزَلَ); مَغَارَةٌ (for مَعْجُورَةٌ) 'a cave' (rt. غَوْر; cf. غَار); مَحَلَّة (for تَحَلَّلَةٌ) 'a place where one alights or stops'; (cf. مَحَل).

Note 3. Some nouns have both forms; as—مَهْلَكَةٌ *mahlaka* or *mahlika* 'a place where people perish, a desert' (from مَلَكَ).

And some nouns (if not derived from a *weak* verb) have *zamma* in the second syllable, and even admit of three forms; as—مَقْبَرَةٌ 'a cemetery' (= *maqbara*); مَهْلَكَةٌ 'a place where people perish' (= *mahlaka* or *mahlika*).

Note 4. The nouns of time and place from the derived forms of the trilateral verb, or from the quadrilateral, are identical in form with the *nomina patientis* or passive participles; e.g.

II. مَصَلَّة (for مَصَلَى) 'a place of prayer' (from صَلَّى or صَلَّوْا).

IV. مُدْخَلٌ 'the place through which, or the time when, one is made to enter' (from إِدْخَالَ; rt. دَخَلَ).

VII. مُنْصَرَفٌ 'place or time of returning' (from اِنْصِرَافٍ; rt. صَرَفَ).

VIII. مُجْتَمَعٌ 'place where things are collected' (from اِجْتِمَاعٍ; rt. جَمَعَ).

δ. The Nomen Instrumenti (اسْمُ آلَتِ).

§ 141. The *ism-i-ālat* is the noun which denotes the instrument one uses in performing the act expressed by the verb from which it is derived. This noun has the measures مَفْعَلٌ, مِفْعَالٌ, and مِفْعَلَةٌ, and is distinguished from the noun of place by the *kasra* with which the prefixed م is pronounced; e.g. مِفْتَاحٌ or مَفْتِاحٌ 'key' (from فَتَحَ 'opening'); مِقْرَاضٌ 'a pair of scissors' (from قَرَضَ 'cutting'); مِقْصَصٌ (for مَقْصَصٌ) 'a pair of scissors' (from قَصَّ 'cutting'); مِيزَانٌ (for مِوزَانٌ) 'a balance, a pair of scales' (from وَزَنَ 'weighing'); مِرْوَحٌ or مِرْوَحَةٌ 'a fan' (rt. رَوَحَ 'being windy').

Note. Nouns of the measures مَفْعَلٌ and مِفْعَالٌ are sometimes used metaphorically as *adjectives*, in the sense of 'doing something like a machine, mechanically, and therefore habitually'; e.g. مِقْوَالٌ or مِقْوَالٌ 'talkative, eloquent' (rt. قَوْلٌ); مِفْرَاحٌ 'cheerful' (from فَرَحَ); مِقْدَامٌ 'advancing boldly, daring' (from قَدَمَ).

b) THE NOMINA AGENTIS ET PATIENTIS

§ 142. The *nomina agentis et patientis* are *verbal adjectives*, closely corresponding in nature and signification to what we call *participles*. Like the corresponding adjectives in Persian they often become substantives.

1. The *Nomina Agentis* (اسْمَاءُ الْفَاعِلِ)

§ 143, a). The *nomina agentis* which are derived from *transitive* verbs are real participles, indicating a temporary, transitory, or accidental action or state of being, and also serve as adjectives or substantives, expressing a continuous action, a habitual state of being, or a permanent quality. The *nomina agentis* derived from the *first* form of the trilateral verb usually have the measure فَاعِلٌ; e.g. حَاكِمٌ 'judging, a judge' (from حَكَمَ 'to judge'); خَادِمٌ 'serving, a servant' (from خَدَمَ 'to serve'); عَالِمٌ 'a learned man, a scholar' (from عَلِمَ 'to know'); كَاتِبٌ 'writing, a scribe or secretary' (from كَتَبَ 'to write'); آكِلٌ (for أَاكِلٌ) 'eating, an eater' (from أَكَلَ 'to eat').

b). If, however, the *ism-i-fā'il* is derived from an *intransitive* verb, it generally has only the participial sense; e.g. فَرِحَ 'being glad, rejoicing' (from قَرِحَ 'to be glad'; the adjective from which is قَرِيحٌ 'gladsome, cheery').

But it is sometimes used as an *attributive* (verbal) *adjective* (v. § 155); e.g. آمِنٌ 'secure, safe' (from آمَنَ 'to be secure'); سَالِمٌ 'safe, sound' (from سَلِمَ 'to be safe'); وَافِرٌ 'full, complete, ample, abundant' (from وَفَرَ 'to be full').

Note a, 1). When the second radical is one of the weak letters و, ا, or ي, the *kasra* which accompanies it causes it to be changed to كَسْرٌ; e.g. سَائِلٌ (for سَأَلَ) 'asking, a beggar' (from سَأَلَ 'to ask'); قَائِمٌ (for قَامَ) 'standing' (from قَامَ = قَوْمٌ 'to stand').

But in the Persian of the present time ي is commonly substituted for كَسْرٌ.

2). When the second and third radicals are identical, the second rejects its vowel and unites with the third, so as to form a double letter, which is marked with *tashdīd*. But in Persian the *tashdīd* is usually dropped when the *ism-i-fā'il* is not the governing noun in the construct state; e.g. خَاصٌ (for خَاصٌّ, for خَاصِصٌ) 'particular, special' (from خَصَّصَ = خَصَّصَ).

3). When the third radical is ا or و, it is changed to ي or ي; e.g. بَارِئٌ (for بَرَأَ) 'the Creator' (from بَرَأَ 'to create'); خَالِيٌ (Ar. خَالٍ) 'empty' (from خَلَا 'to be empty').

Note b. The *nomina agentis* may be strengthened by the addition of the termination ـة; e.g. خَائِنَةٌ 'very treacherous' (from خَائِنٌ 'treacherous'); دَاهِيَةٌ 'very subtle or crafty' (from دَاهِيٌ 'crafty').

2. The *Nomina Patientis* (أَسْمَاءُ الْمَفْعُولِ)

§ 144. The measure of the *nomen patientis*, or passive participle, is مَفْعُولٌ. Like the *nomen agentis*, it is often employed as a substantive; e.g. مَخْدُومٌ 'served,—a master' (from the passive of خَدَمَ 'to serve'); مَعْلُومٌ 'known' (from the passive of عَلِمَ 'to know'); مَكْتُوبٌ 'written,—a letter' (from the passive of كَتَبَ 'to write'); مَوْجُودٌ *maujūd* 'found, existing' (from the passive of وَجَدَ 'to find'); مَيْسُورٌ *maisūr* 'made easy' (from the passive of يَسَّرَ 'he made easy').

Note a, 1. If the *second* radical is *hamza*, it will take the form مَسْئُولٌ or مَسْئُولٌ; e.g. مَسْئُولٌ or مَسْئُولٌ 'asked' (from the passive of سَأَلَ).

2. If the *second* radical is و, it is elided, but throws back its *zamma* upon the preceding vowelless letter. The same thing takes place when the second radical is ی, but, to indicate the elision of radical ی, the *zamma* is changed into *kasra*, and the servile و is in consequence changed into ی; e.g. مَخُوف (for مَخُوْف) 'feared' (from the passive of خَاف); مَبِيْع (for مَبِيُوع) 'sold' (from the passive of بَاع).

3. When the *third* radical is *hamza*, it usually takes the form ء. But it may be assimilated to the servile و, which will then be marked with *tashdīd* in Arabic, but not in Persian, unless the passive participle is the *muzāf* in the construct state; e.g. مَقْرُوء or مَقْرُوْ (for مَقْرُوْ) 'read' (from the passive of قَرَأَ 'to read').

4. When the *third* radical is و or ی, the following changes occur in the form of the passive participle:

α) The servile و \bar{u} , coalesces with the radical و into و; but the *tashdīd* is dropped in Persian, except in the construct state; e.g. مَدْعُوْ (for مَدْعُوْ, for مَدْعُوْ) 'called, invited' (from the passive of دَعَا = دَعَوُ 'to call').

β) In the case of ی as third radical, the influence of the radical ی converts the servile و into ی, the two coalesce into ی (the *tashdīd* being dropped in Persian), and in consequence the *zamma* preceding the servile و becomes *kasra*; e.g. مَرْمِيْ (for مَرْمِيْ, for مَرْمِيْ) 'thrown, cast' (from the passive of رَمَى 'to throw').

Note b. The *nomen patientis*, both in the masc. form مَفْعُول and the fem. مَفْعُوْلَة, is often used in place of the *nomen actionis*; e.g. مَعْقُول = عَقْل 'understanding, intelligence'; مَصْدُوْقه = صِدْق 'the telling of the truth, a true account'.

3. The Participles of the Derived Forms

§ 145. The verbal adjectives formed from the active and passive voices of the *derived forms* of the trilateral verb, as well as those from the quadrilateral verb, are given below. The learner will notice that every one of these has the servile م with the vowel *zamma* (i. e. *mu*) prefixed, and that the difference between the measure of the active and that of the passive consists only in the vowel of the final syllable, the former taking *kasra* and the latter *fatha*. Also that many of them are to be used as nouns, the active forms denoting the agent and the passive forms the patient.

The Triliteral Verb

FORM OF PRET.	MEASURE OF ACT. PART.	EXAMPLE	MEASURE OF PASS. PART.	EXAMPLE
II.	اسم فاعل مُفَعِّل	مُعَلِّم 'a teacher' (rt. عَلِّم).	اسم مفعول مُفَعَّل	مُعَلِّم 'taught'.
III.	مُفَاعِل	مُحَافِظ 'guarding' (rt. حَفِظ).	مُفَاعَل	مُحَافِظًا 'guarded'.
IV.	مُفْعِل	مُصْرِف 'squandering' (rt. صَرَف).	مُفْعَل	مُصْرَفًا 'squandered'.
V.	مُتَفَعِّل	مُتَبَدِّل 'changing' (rt. بَدَّل).	مُتَفَعَّل	مُتَبَدِّلًا 'changed'.
VI.	مُتَفَاعِل	مُتَرَاجِم 'stoning' (rt. رَجَم).	مُتَفَاعَل	مُتَرَاجِمًا 'stoned'.
VII.	مُفْعِل	مُنكَشِف 'revealed' ¹ (rt. كَشَف).	مُنْفَعَل	مُنكَشَفًا 'revealed'.
VIII.	مُفْتَعِل	مُعْتَمِد 'trusting' (rt. عَمَد).	مُفْتَعَل	مُعْتَمِدًا 'trusted'.
X.	مُسْتَفْعِل	مُسْتَخْرِج 'extracting' (rt. خَرَج).	مُسْتَفْعَل	مُسْتَخْرَجًا 'extracted'.

The Quadriliteral Verb

I.	مُفْعِل	مُدْحَرِج 'a roller' (rt. دَحَرَج).	مُفْعَل	مُدْحَرَجًا 'rolled'.
II.	مُتَفَعِّل	مُتَزَلِّز 'shaking' (rt. زَلَزَل).	مُتَفَعَّل	مُتَزَلِّزًا 'shaken'.
III.	مُفْتَعِّل	this form is seldom or never met with in Persian.		
IV.	مُفْعِل	مُضْمَعِل (for مُضْمَعِل) 'disappearing' (rt. ضَمَعَل).	مُطْمَئِن (for مُطْمَئِن) 'quiet, secure' (rt. طَأْمَن).	

Note. When one of the radicals is أ, و, or ي, the participles from the derived forms are subject to the same changes as those from the first form.

¹ It should be noted that, ■ the VIIth conjugation is inherently *passive*, it cannot logically form the *active* participle, which, however, is commonly used, but retains the passive sense of the conjugation.

c) OTHER VERBAL ADJECTIVES

§ 146. Besides the *nomina agentis et patientis*, there are other verbal adjectives derived from the first form of the trilateral verb, and called *صفات مُشَبَّهَة* *adjectives which are made like, or assimilated to* (the participles, i.e. in respect of their inflection). These adjectives are irregular in formation; as *حَسَن* 'handsome' (of the measure *فَعَلَ*); *قَرِح* 'glad, joyous' (of the measure *فَعِيل*); *عُرْيَان* 'naked' (of the measure *فُعْلَان*), &c. Most of them come from neuter verbs, and express, partly, a quality inherent in a person or thing—which is their most usual signification—and, partly, a degree of intensity. The measures of the more important of these are as follows:—

a) *Adjectives of the Measure فَعِيل*

§ 147. **Intensive Adjectives.** Adjectives of this measure are of common occurrence in Persian. The following are examples:—

بُخِيل 'stingy, a miser'. *شَرِيف* 'noble, a nobleman'.
حَكِيم 'wise, a sage'. *مَرِيض* 'sick, ill, an invalid'.

Note 1. Adjectives of this measure sometimes indicate a very high degree of the quality possessed by the subject; as—*رَحِيم* 'very compassionate'; *أَلِيم* 'most painful'.

Note 2. When derived from *transitive* verbs, adjectives of this measure usually have a *passive* sense; e.g. *أَسِير* 'bound, a captive'; *قَتِيل* 'slain' (= *مَقْتُول*).

Note 3. These adjectives may be strengthened in their meaning by the addition of the affix *ة*—, which is said to be used 'for intensifying'; e.g. *عَقِيلَة* 'excellent'; *كَرِيمَة* 'noble, very generous'.

Note 4. *أ*, as *second* radical, passes into *دُ*; as *أَلِيم* (for *أَلِيم*) 'mean, sordid, base' (from *أَلَم*).

And when the second radical is *و* or *ي*, the measure *فَعِيل* becomes by transposition *فَعِيْل*, and then passes into *فَعِيْل*, which, again, is frequently shortened to *فَيْل*; e.g. *مَيِّت* or *مَيِّت* 'dead' (for *مَيِّوت*, for *مَوِيْت*; root *موت*); *نَيِّر* 'bright' (for *نَيِّور*, for *نَوِيْر*; root *نور*); *لَيِّن* or *لَيِّن* 'soft, easy' (for *لَيِّين*, for *لَيِّين*; root *لين*); *بَيِّن* 'clear' (for *بَيِّين*; root *بين*); *حَيِّر* 'good' (for *حَيِّير*; root *خير*).

When *أ* or *و* or *ي* is the *third* radical, it is assimilated to the preceding *ي* of prolongation and marked with *tashdīd*; e.g. *نَبِي* (for *نَبِي* or *نَبِي*) 'a prophet'; *صَبِي* (for *صَبِي* 'a boy'); *سَبِي* (for *سَبِي*) 'captive'.

β) Adjectives of the Measure فَعُول

§ 148. **Intensive Adjectives.** The verbal adjectives of this measure often indicate a very high degree of the quality which their subject possesses, or an act done with frequency or violence by the subject; and hence (like the adjectives of the measure فَعِيل, when they indicate *intensiveness*), they are called اَسْمَاءِ مُبَالِغَةٍ, 'nouns of intensiveness'. Examples are—اَكُول 'gluttonous' (root اَكَلَ); جَهُول 'very ignorant'; صَبُور 'patient, or very patient'; غَفُور 'very forgiving'.

Note 1. When derived from *transitive* verbs, adjectives of this measure sometimes have a *passive* sense; e.g. رَسُول 'sent,—a message-bearer, an apostle' (= مَرْسَل: cf. P. بِيَعْمَر); رَكُوب 'ridden upon' (= مَرْكُوب; root رَكَب).

Note 2. The termination ءَ may be added to these adjectives, to strengthen the idea of intensiveness (برای تَأْكِيدِ مُبَالِغَةٍ); as—مَلُوله 'tired of, disgusted with'; مَتُونَه 'taunting one with favours' (conferred on him).

Note 3. When the *second* radical is hamza, it takes the form وُ or ءَ; as—رُؤُوف or رُؤُف or رُؤْف 'pitiful, compassionate' (for رَأُوف; root رَأَف).

When the *third* radical is اَ, و, or ی, it is assimilated to the servile و, and marked with *tashdid*; which, however, is often dropped in Persian, even when the adjective is the governing word in the *status constructus*; e.g. عَدُو (for عَدُوّ) 'hostile, an enemy' (for عَدُوو).

γ) Adjectives of the Measure فَعَال

§ 149. **Intensive Adjectives.** The adjectives of this measure are derived chiefly from those of the measure فَاعِل. They add the idea of intensiveness or of habit to the signification of their primitives, and thus approach very nearly in meaning to adjectives of the measures فَعُول and فَعِيل; like which, they are called اَسْمَاءِ مُبَالِغَةٍ; e.g.

اَكَال 'a glutton' (from اَكَلَ 'eating'). سَيَّاح 'a frequent traveller'
(from سَاح).

عَلَّام 'very learned, a great scholar'. غَدَّار 'very perfidious'.

Note 1. The nouns which indicate professions and trades are usually of this measure; as حَمَّال 'a porter'; خَبَّاز 'a baker'; حَيَّاط 'a tailor'; سَقَّاء 'a water-carrier'; صَرَّاف 'a money-changer, a banker'; عَطَّار 'a druggist'; نَجَّار 'a carpenter'; بَقَّال 'a green-grocer'.

Note 2. As in the case of the other verbal adjectives, the addition of the termination *ā*— to the adjectives of this measure strengthens the idea of intensiveness; e.g.

جماعه 'a great collector'. رحاله 'a great traveller'.
 علامه 'a very learned man'. قواله 'very talkative, a great talker'.

Rem. The measures of some others of the intensive adjectives less common than *فَعَال* are — 1. *فُعَال*, as *كُبَار* 'very large'; 2. *فِعْيِيل*, as *صِدِّيْق* 'very truthful'; 3. *فَعْعُول* or *فُعْعُول*, as *قُدّوس* or *قُدّوس* 'most holy'; 4. *فَاعُول*, as *فَاروق* 'discriminating' (a title of the *Khalifa* 'Umar); 5. *مِفْعِيل*, as *مِسْكِين* 'mean, poor'.

δ) *The Noun of Pre-eminence (إِسْمُ تَفْضِيل)*

§ 150. The Comparative and Superlative. The *measure* of the *asmā-i-tafzīl* is *أَفْعَل*, *fem.* *فُعَلَى* (*v.* § 157 *b*). They are verbal adjectives having the signification of our comparative and superlative. The positives are usually verbal adjectives with three radicals, or three radicals and a letter of prolongation; e.g. *أَحْسَن* 'more or most beautiful' (from *حَسَن* 'beautiful'); *أَجَلّ* (for *أَجَلل*) 'more or most glorious' (from *جَلِيل* 'great', &c.); *أَحْلَى* (for *أَحَلّو*) 'sweeter, sweetest' (from *حُلُو* 'sweet'); *أَشَدّ* (for *أَشَدّد*) 'stronger, strongest' (from *شَدِيد* 'strong'); *أكْبَر* 'greater, greatest' (from *كَبِير* 'great').

Note 1. When the *third* radical is *ى* or *و* (which is converted into *ى*), it assumes the nature of the *alif-i-maqṣūra* (*v.* § 7, *Rem. b*), as in *أَحْلَى* for *أَحَلّو*, as shown above.

Note 2. The Noun of Colour, &c. Verbal adjectives which denote colours, or deformities, also have the measure *أَفْعَل*, *fem.* *فَعْلَاءُ* (*v.* § 158); e.g. *أَحْمَر* 'red'; *أَسْوَد* 'black'; *أَحْمَق* 'stupid, a blockhead'; *أَحْوَل* 'squinting, squint-eyed'; *أَحْدَب* 'humpbacked'.

II. DENOMINATIVE NOUNS

a) *The Noun of Unity (إِسْمُ وَحْدَت)*

§ 151. The noun of unity designates one individual out of a genus, or one part of a whole consisting of several similar parts. It is formed like the analogous *ism-i-marra* (§ 138), by adding the termination *ā*— to the noun that expresses the genus or whole; e.g. *ثَمَرَة samara* 'a fruit' (from *ثَمَر* 'fruit'); *شَجَرَة* 'a tree' (from *شَجَر* 'trees'). In Persian the noun of unity is scarcely distinguishable from the generic noun.

b) *The Noun denoting the Vessel which contains anything*

§ 152. The nouns denoting the vessel or receptacle of anything (called *إِسْمٌ وَعَا*) have the same measure as the *nomina instrumenti* (§ 141); e.g. *مِجْمَرٌ* 'a chafing-dish', &c. (from *جَمَرٌ* 'live coals'). These forms, however, are of rare occurrence in Persian; the suffix *dān* being commonly employed in that language to form the *nomen vasis*.

c) *The Relative Adjective (إِسْمٌ مَنْسُوبٌ)*

§ 153, a. Relative adjectives are formed by adding to nouns (substantives, adjectives, participles, or pronouns), and to particles, the termination *ـِي*. They denote that a person or thing belongs to, or is connected with, the words from which they are derived in respect of origin, family, birth, sect, class, trade, &c. The *tashdid* is dropped in Persian when the *ي* is the final letter, but is usually restored in derivatives from the relative adjective; e.g. *أَرْضِي* (for *أَرْضِيّ*) 'of the earth, earthly' (from *أَرْضٌ* 'the earth'); *شَمْسِي* 'solar' (from *شَمْسٌ* 'the sun'); *إِنْسَانِي* 'human' (from *إِنْسَانٌ*); *حَسَنِي* 'descended from Hasan' (*حسن*); *مِصْرِي* 'Egyptian' (from *مِصْرٌ* 'Egypt'); *عِلْمِي* 'scientific' (from *عِلْمٌ* 'science'); *حِسِّي* 'relating to sense (*حِسٌّ*), perceptible by one of the senses'; *شَرْعِي* 'legal' (from *شَرْعٌ* 'the law'); *قِيَاسِي* 'according to analogy' (*قياس*).

This termination corresponds to the Persian suffix *ـِي*, which is also employed to form adjectives of relation, and called *يَايِ نِسْبَتِ* (see p. 138).

Note. In forming the relative adjectives, the primitive nouns undergo various changes in regard to the auxiliary consonants, to the final radicals *و* and *ي*, and to the vocalization. The principal of these are as follows:

1) The feminine terminations *ـَا*, and *ـِيَّة* (in Persian *ـَا* or *ـَات*, &c.), are generally rejected; e.g. *حَقِيقِي* 'real' (from *حَقِيقَةٌ* 'reality'); *طَبِيعِي* 'natural' (from *طَبِيعَةٌ* 'nature'); *بَصْرِي* 'of Basra' (from *بَصْرَةٌ*); *خَاصِّي* 'refined, distinguished' (from *خَاصَّةٌ* 'distinguished persons'); *أَفْرِيقِي* 'African' (from *أَفْرِيقِيَّةٌ* 'Africa').

2) The feminine termination *ـَا* (*ـَا*) is generally rejected. But if the noun have only *three* letters besides the *ي*, and the second letter is without a vowel, the *ي* may either be rejected or changed into *و*; as *دُنْيَوِي* or *دُنْيَوِي* (also *دُنْيَاوِي*) 'of or relating to this world, worldly' (from *دُنْيَا* 'the present world'; feminine of the comparative *أَدْنَى*).

3) When new relative adjectives are to be formed from relative adjectives, the terminations $ـِي$ and $ـِيَّة$ of the latter will fall away; as rel. adj. شافِيعِي from شافِيعِي 'a Shāfi'ite'; إِسْكَندَرِي 'a native of Alexandria' (إِسْكَندَرِيَّة).

4) The terminations of the dual and the regular plurals are rejected before adding the termination of the relative adjective; as—إِثْنِي 'relating to two, dualistic' (from the dual اِثْنَان 'two'); حَرَمِي 'relating to the two ḥarams' (حَرَمَان 'the sacred territories of Makka and Madina').

5) Nouns of three, or four, radical letters (especially the former) which have the *alif-i-maqṣūra* (ا or ئ, v. § 7, Rem. b) or ي, as the third radical, change these into و before adding the termination $ـِي$; e.g. عَصَوِي from عَصَا 'a staff'; مَعْنَوِي (or مَعْنِي) from مَعْنَى 'meaning'; عَلَوِي from عَلِي 'Ali'. But if the noun contains more than four letters, the final ي is usually rejected; as مُصْطَفِي from مُصْطَفَى 'chosen'.

6) Primitive defective substantives, i.e. those which have lost their third weak radical (as اب, اخ, &c.), generally recover the lost radical in the relative adjective; but it always appears as و, whether it was originally ي or not; e.g. اَبَوِي from اب (for ابو) 'father'; اِخْوِي from اخ (for اخو) 'brother'; لُغَوِي from لُغْت (rt. لغو) 'a dialect'; اِبْنِي or اِبْنَوِي from اِبْن (for بنى) 'a son'.

7) In nouns of the measure فَعِيل, the *kasra* of the middle letter is changed into *fatha* in the relative adjective; e.g. مَلِكِي from مَلِك 'a king'.

b. From some nouns a relative adjective is formed by adding the termination $ـَانِي$, in which the increment *-ān-* is adjectival, and originally implies a certain degree of intensity; e.g. تَحْتَانِي 'lower' (from تَحْت 'beneath, below, under'); قَوْفَانِي 'upper' (from قَوْف 'above, over'); جِسْمَانِي 'corporeal' (from جِسْم 'body'); رُوحَانِي 'spiritual' (from رُوح 'spirit'); نَفْسَانِي 'relating to the soul' (نَفْس); نَوْرَانِي 'relating to light (نور), luminous, bright'.

d) Abstract Nouns of Quality (أَسْمَاءُ الْكَيْفِيَّةِ)

§ 154. Abstract nouns of quality are formed by adding the feminine termination $ـَا$ to relative adjectives. The same form also serves to represent the thing or things signified by the primitive noun as whole or totality; e.g. اِلَهِيَّة 'divinity, Godhead' from اِلَهِي 'divine' (from اِلَه 'God'); اِنْسَانِيَّة 'humanity' from اِنْسَانِي 'human';

اسْمِيَّت 'substantivity' from اسْمِي 'relating to a substantive' (اسْم); كَيْفِيَّت 'quality', through كَيْفِي from كَيْف 'how?'; مَا مِئَّت 'the what, substance', through مَا مِئ (for مَائِي) from مَا 'what?'

Rem. In a few words the Aramaic termination ـوت is similarly employed; as جَبْرُوت 'pride, haughtiness, omnipotence' (from جَبَّار 'magnifying oneself'); مَلَكُوت 'royalty, kingdom, the world of angels' (from مَلِك 'a king' and مَلَك 'angel').

e) *The Diminutive* (اسْمٍ مُصَغَّرٍ or اسْمٍ تَصْغِيرٍ)

§ 155, a. The usual measure of the diminutive, when it is formed from a noun of three letters, is فُعَيْل; e.g. حُسَيْن 'Husain' from حَسَن 'Hasan'. When the noun is *quadribiteral*, the diminutive is of the measure فُعَيْل; as مَسْجِدٌ from مَسْجِد 'a mosque', and if *quinqueliteral* the fifth letter is dropped before forming the diminutive; e.g. سَفْرَجَل 'a quince' makes its diminutive سَفْرِيَج.

b. The feminine terminations ـة , ـى , &c.; the relative termination ـى ; and the dual and plural terminations; are all disregarded in *forming* the diminutives, but are added to them afterwards; e.g. قَلْبَعَةٌ from قَلْعَةٌ 'a castle'; سَوْدَا from سَوْدَا, fem. of اسود 'black'; مَسْمِيَةٌ from مَسْمَةٌ 'a man's name'; بَصْرِيٌّ from بَصْرِي 'belonging to Basra' (بَصْرَة); مُسْلِمَانٌ from مُسْلِمَان 'two Muslims'.

Rem. The Arabic diminutive is not of very common occurrence in Persian.

FORMATION OF FEMININES FROM MASCULINES

§ 156. The most usual termination, by the mere addition of which to the masculine feminines are formed, is ـة (Persian كِه); as وَالِدَةٌ 'mother' from وَالِد 'father'; مَلِكَةٌ 'queen' from مَلِك 'king'; عَظِيمَةٌ 'great' from عَظِيم; مَوْصُولَةٌ 'conjunctive, relative' from مَوْصُول; مُعَلِّمَةٌ 'a schoolmistress' from مُعَلِّم 'a teacher or schoolmaster'.

§ 157. Feminines in ـى are formed—

a) From adjectives of the measure فَعْلَان, the measure of the feminine of which is فَعْلَى; e.g. سَكْرَانٌ from سَكْرِي 'drunk'; عَطْشَى from عَطْشَان 'thirsty'.

b) From adjectives of the measure أَفْعَل, when they have the *superlative* signification, in which case the measure of the feminine is فَعْلَى; e.g. كُبْرَى from أَكْبَر 'the greatest'; صُغْرَى from أَصْغَر 'the smallest'; أَوْلَى from أَوْل (for أَوْل or أَوْل) 'the first'; أُخْرَى from آخَر 'other, another'.

§ 158. Adjectives of the measure أَفْعَل, which have not the comparative and superlative signification, form the feminines by adding the termination ءَـ (which, in Persian, takes the form ـِ), and dropping the initial hamza, thus the measure of the feminines is فَعْلَاءُ; e.g. سَوْدَا from أَسْوَد 'black'; صَفْرَا from أَصْفَر 'yellow'; حَمَّامَا from أَحْمَق 'stupid, foolish'; حَوَّلَا from أَحْوَل 'squinting, squint-eyed'.

§ 159. Adjectives of the measure فَعُول, when it has the meaning of فَاعِل (transitive or intransitive); and those of the measure فَعِيل, when it has the meaning of مَفْعُول; have no separate form for the feminine; but are of both genders. فَعُول passive in meaning, and فَعِيل active in meaning make their feminines فَعُولَةٌ and فَعِيلَةٌ respectively.

NUMBER

§ 160. Arabic nouns have three numbers, the singular, dual, and plural.

§ 161. **The Dual.** The dual is formed by adding the termination ـَانِ to the singular (omitting the *tanwīn*); as كِتَابَانِ *kitābāni* 'two books', from كِتَاب (for كِتَابٌ) 'a book'; تَوَّامَانِ 'twins', from تَوَّامٌ.

Note. The final vowel of the dual is always dropped in Persian; e.g. تَوَّامَانِ *tau'amān*. The oblique cases change ان into ـِينَ.

§ 162. **The Plurals.** There are two kinds of plurals. The one, which has only a single form, is called جَمْعٌ صَحِيحٌ 'the sound or perfect plural, *pluralis sanus*', and جَمْعٌ سَالِمٌ 'the complete or entire plural', because all the vowels and consonants of the singular are retained in it. The other, which has various forms, is called جَمْعٌ أَلْتَكْسِيرِ 'the broken plural, *pluralis fractus*', because it is more or less altered from the singular by the addition or elision of consonants, or the change of vowels.

§ 163, a) **The Regular Plural.** The sound or regular plural (*pluralis sanus*) of masculine nouns is formed by adding the termination ـُونَ to the singular; as حَاضِرُونَ from حَاضِرٌ 'present'. That of feminine nouns which end in ءَـ is formed by changing ءَـ into ـَاتٌ; as حَرَكَاتٌ from حَرَكَةٌ 'motion'; of those which do not end in ءَـ, by adding ـَاتٌ to the singular; as مَرَبَعَاتٌ from مَرَبَعٌ *Mariam*.

Note. Since Persian rejects the final short vowel of an Arabic word, and changes ءَ to ى or ت, the plural terminations assume, in Persian,

the forms $\text{ون} - \text{ūn}$, and $\text{ات} - \text{āt}$; as $\text{حاضرون} \text{ } hāẓirūn$; $\text{حركات} \text{ } ḥarakāt$ (sing. حركت).

b) **The Regular Fem. Plur.** The *pluralis sanus* feminine is formed not only from fem. nouns generally, but from—

1) Most of the *nomina verbi* of the first form, and all *nomina verbi* of the derived forms; as كمالات from كمال 'perfection'; تعريفات from تعريف 'definition'; إخراجات from إخراج 'disbursement'; إصطلاحات from إصطلاح 'a technical term'.

2) Many masc. substantives which have no broken plural; and some fem. nouns which have not a feminine termination; e.g. جمادات from جماد 'an inorganic thing'; حيوانات from حيوان 'a living thing, an animal'; ماجریات $mājarayāt$, from ماجرًا 'an event or occurrence' (lit. مَا جَرَى 'what happened or occurred'); سَمَاوَات from سَمَاء 'the sky or heavens'.

3) Verbal adjectives, which are used in the plural as substantives; as كائِنَات 'entities' (from كائِن 'being'); مخلوقات 'creatures' (from مخلوق 'created'); موجودات 'existing things, beings' (from موجود 'found, existing'); مجلدات 'bound books, volumes' (from مجلد 'covered with skin, bound, a volume').

§ 164. **The Broken Plurals.** The *broken plurals* of the Arabic are of frequent occurrence in Persian, and are found in a variety of forms. The measures of the most common of these are—

I. فُعَل . Singular nouns of the measures فُعَلَةٌ , فُعَلِي (fem. of أَفْعَل as a superlative), and فَعَلَةٌ (especially from verbs having و for the second radical), may take this plural form; e.g.

1. أُمَّم , 'a nation', أُمَّت ; نُحُف , 'a present', نُحْف .
2. عُظْم , 'the greatest', عُظْمَى ; كُبَيْر , 'the largest', كُبَيْرَى .
3. نُوب , 'a turn', نُوبت ; دَوْل , 'a dynasty', دَوْلت .

II. فُعُل . The singulars are generally—

1. Nouns (chiefly substantives) of the measures فَعَل , قَعَل , فَعَلَةٌ , قَعَل ; as سُقُف , 'a roof', سُقُف ; فَلَك , 'a sphere, the heavens', فُلُك ; خُشِن , 'rough', خَشِين .

2. Substantives of the measures فَعَال , فِعَال , فُعَال , not derived either from verbs of which the second and third radicals are identical, or of which the third radical is و or ى ; as كِتَاب , 'a book', كُتُب ; فِرَاش , 'a bed', فُرُش .

3. Substantives of the measures *فَعُول*, *فَعِيلَة*, *فَعِيل*, not derived from verbs of which the third radical is *و* or *ى*; e.g. *سَرِير* 'a seat, a throne', *سُرُر*; *صُحُف* 'a leaf or page', *صُحُف*; *رَسُول* 'a messenger', *رُسُل*.

4. Verbal adjectives of the measures *فَعُول*, *فَعِيل*, when they have not a passive signification, and are not derived from verbs which have *و* or *ى* for the third radical; e.g. *نَذِير* 'one who warns', *نُذُر*; *غَيُور* 'jealous', *غُيُور*.

III. *فَعَل*. The singulars are—

1. Substantives of the measure *فِعْلَة*; as *حِكْمَة* 'a maxim', *حِكَم*; *سِيرَة* 'a character', *سَيْر*; *نِعْمَة* 'bounty', *نِعَم*.

2. Substantives of the measure *فَعْلَة*; as *حَيْمَة* 'a tent', *حَيْم*; *قَامَة* 'a fathom', *قَيْم*.

IV. *فِعَال*. The measures of the singulars which have this form of plural are numerous. Those which commonly occur in Persian are—

1. Substantives of the measures *فَعَل* (but not from verbs having *ى* for the first or second radical), *فِعَل*, *فُعَل*; as *بَحْر* 'a sea', *بِحَار*; *رِيح* 'a wind', *رِيَّاح*; *ظِلٌّ* 'a shade, a shadow', *ظِلَال*.

2. Substantives of the measures *فَعْلَة*, *فَعْلَة*; e.g. *رَوْضَة* 'a garden', *رِيَّاض*; *قُبَّة* 'a dome', *قُبَّع*; *رُقْعَة* 'a scrap of paper, a note', *رِيَّاض*.

3. Nouns of the measures *فَعَل*, *فَعْلَة*, not derived from verbs of which the second and third radicals are identical, or the third radical *و* or *ى*; as *جَبَل* 'a hill', *جِبَال*; *رَقَبَة* 'the neck', *رِقَاب*; *حَسَن*, fem. *حَسَنَة* 'handsome', *حِسَان*.

4. Substantives of the measure *فَعَل*; as *رَجُل* 'man', *رِجَال*; *سَبُع* 'a beast of prey', *سِبَاع*.

5. Verbal adjectives of the measure *فَعِيل*, fem. *فَعِيلَة*, not having a passive signification; e.g. *كَبِير* 'large, old', *كِبَار*; *كَرِيم* 'noble', *كِرَام*; *مَرِيض* 'sick', *مِرَاض*.

6. Verbal adjectives of the measure *فَاعِل*; as *صَاحِب* 'a companion', *صِحَاب*; *تَاجِر* 'a merchant', *تِجَار*.

V. *فُعُول*. The singulars are—

1. Substantives of the measures *فَعَل*, *فِعَل*, *فُعَل*; e.g. *أَمْر* 'an affair, thing', *أُمُور*; *نَفْس* 'the soul', *نُفُوس*; *جَيْش* 'an army', *جُيُوش*; *عِلْم* 'science', *عُلُوم*; *بُرْج* 'a tower', *بُرُوج*; *جُنْد* 'a military force', *جُنُود*; *فُلُوك* 'a ship', *فُلُوك*.

2. Substantives of the measures *فَعَل*, *فَعِيل*; *أَسَد* 'a lion', *أُسُود*; *نَاب* (for *نَيْب*) 'a canine tooth', *نُيُوب*; *مَلِك* 'king', *مُلُوك*.

3. Verbal adjectives of the measure فاعِل, not from verbs of which the second and third radicals are the same, or which have و or ى for the second radical; e.g. شاهد 'a witness', شهود; جالس 'sitting', جلوس.

VI. فُعَال. The singulars are verbal adjectives of the measure فاعِل, not derived, generally speaking, from verbs which have و or ى for the third radical; e.g. حاكم 'a judge', حكام; جاهل 'ignorant', جهال; تاجر 'a merchant', تجار; نائب 'a deputy', نواب.

VII. فَعَلَّة. The singulars are verbal adjectives of the measure فاعِل, denoting rational beings, and not derived from verbs which have و or ى for the third radical; as طالب 'seeking, a seeker, a student', طلبه; خادم 'a servant', خدَمه; كامل 'perfect', كَمَله.

VIII. فُعَلَّة. This form is used for the plurals of verbal adjectives of the measure فاعِل, denoting rational beings, and derived from verbs of which the third radical is و or ى; as قاضى 'a judge', قُضات (for فُضَيَّة); غازى 'a soldier', غُزات (for غُزَوَّة); ولى 'a governor', وُلات (for وُليَّة).

IX. فَعَلَّة. The measures of the singulars which commonly occur in Persian are فَعَال, فُعَال, فَعِيل; as غزال 'a gazelle', غَزَلَة; غلام 'a youth, a slave', غِلْمَة; رفيق 'a companion', رِفِيقَة.

X. أَفْعَل. The sing. is generally a subst. of one of the measures فَعَل, فِعَل, or فُعَل, not derived from verbs of which the second radical is و or ى; as قلس 'a copper coin', قَلْس; أنفس 'the soul', نَفْس; أفلس.

XI. أَفْعَال. Singular trilaterals of all measures (especially فَعَل) may take this form of plural; e.g. خبر 'information, news', أخبار; برّ 'pious, dutiful', اِبْرار; شخص 'a person', اشْخاص; جسم 'a body', اجْسام; حكم 'a judgement, an order', احْكام.

Trilaterals in which the second radical (originally و or ى) appears under the form ا, restore the original radical in the plural; as حال (for حول) 'state', احوال; يوم 'a day', اَيّام (for اَيّوام); شى 'a thing' (from شياً), اشيا.

A few verbal adjectives of the measures فاعِل, and فَعِيل (not having a pass. signification), also take this form of the plural; as صاحب 'a companion', اصحاب; ناصر 'a helper', انصار; شريف 'noble', اشرف; اقربان 'a contemporary', &c., اقربان.

Note that the plur. of عدو 'an enemy', is اعداء; and that of يمين 'a right hand, an oath', ايمان.

XII. أَفْعَلَةٌ. The singulars are quadrilaterals of which the antepenult letter is quiescent (a long vowel), especially substantives of the measures فَعَال and فِعَال and verbal adjectives of the measure فَعِيل, derived from verbs of which the second and third radicals are identical, or the third radical is و or ي; e.g. زَمَان 'time', اَزْمَنَة 'medicine', اِمَام 'an imām or priest'; اِمَامَة or اِيْمَة (for اَأَمَة); اَعْمَد 'a pillar', اَعْمَدَة; حَبِيب 'dear, a friend', اَحِبَّة; دَلِيل 'a proof', اِدْلَة (for اَدْلَة).

XIII. قَوَاعِل. The singulars are—

1. Substantives of the measure فَاعِل; as خَاتَم 'a signet-ring', قَوَائِب 'mould', قَالِب 'mould', حَوَائِم.

2. Substantives, and verbal adjectives (applicable to men), of the measure فَاعِل; as بَاعِث 'a motive or cause', بَوَاعِث 'a side', جَوَانِب 'the seashore', سَوَاحِل 'a follower', &c., تَوَابِع; قَوَارِس 'a horseman', فَارِس.

3. Substantives and fem. verbal adjectives of the measure فَاعِلَة; e.g. فَاكِهَة 'fruit', قَوَاكِيَة; نَادِرَة 'a rarity', &c., نَوَادِر; حَاصَّة 'distinguished people, the upper classes', حَوَاص (for حَوَاص, for حَوَاصِص); عَامَّة 'common people, the vulgar', عَوَام (for عَوَام, for عَوَامِم); فَايْدَة 'gain, profit', قَوَائِد; قَاعِدَة 'a rule', &c., قَوَاعِد; جَارِيَة 'a girl, a maid-servant', نَوَاحِي 'a quarter of the sky, a region, a district', جَوَارِي.

XIV. فَعَائِل. The singulars are fem. quadrilaterals of which the third letter is servile or quiescent (a long vowel), whether they have the fem. termination ة, or not; e.g. جَزَائِر 'an island', جَزَائِرَة; حَقَائِق 'reality', حَقَائِق; حِصَال 'habits', حِصَائِل; رِسَالَت 'an embassy, a letter, a treatise', رِسَائِل; صَحِيفَة 'a written leaf, a letter, a book', صَحَائِف; كَرَامَة 'a noble', كَرَائِم; شِمَال 'the north wind', شَمَائِل; دَلِيل 'a proof', دَلَائِل.

Rem. The plural form فَعَائِل occurs rarely in a few other cases; as حَاجَت 'a want or need, a thing, an affair or business', حَوَائِج; ضَمَائِر 'a pronoun', ضَمَائِر.

XV. فِعْلَان. The singulars, for the most part, are substantives of the measures فَعَل, فُعَال, and فَعِيل; as جَار 'a neighbour', جِيرَان; أَخ (for أَخَو) 'a brother', اِخْوَان; غُلَام 'a boy, a slave', غُلَمَان; صَبِي (for صَبِي, for صَبِيو) 'a boy or child', صَبِيَان.

XVI. **فَعْلَان**. The measures of the singulars which commonly take this plural are **فَعَل**, **فَعَال**, and **فَعِيل**; e.g. **بَلَد** 'a town', **بُلْدَان**; **شُجَاع** 'brave', **شُجَعَان**; **حَلِيل** 'a friend', **حُلُلَان**; **صَبِي** 'a boy or child', **صُبْيَان**.

XVII. **فُعْلَاء**. The singulars are—

1. Verbal adjectives of the measure **فَعِيل**, applicable to rational beings, and which have not the *passive* signification, and are not derived from verbs of which the second and third radicals are identical, or of which the third radical is **و** or **ى**; as **أَمِير** 'a commander or chief', **أَمْرَاء**; **حَكِيم** 'wise, a philosopher or sage', **حُكَمَاء**; **رَيْس** 'a chief', **رُؤَسَاء**; **فَقِير** 'poor', **فُقَرَاء**.

2. Some verbal adjectives of the measure **فَاعِل**, with the same restrictions as above; as **جَاهِل** 'ignorant', **جُهَلَاء**; **عَالِم** 'learned', **عُلَمَاء**; **عَاقِل** 'wise', **عُقَلَاء**; **شَاعِر** 'a poet', **شُعْرَاء**.

Note. The word **خَلِيفَة**, when it signifies a *caliph*, has for its plural **خُلَفَاء**.

XVIII. **أَفْعِلَاء**. The singulars are masc. adjectives of the measure **فَعِيل**, mostly derived from verbs of which the second and third radicals are identical, or the second and third radical **و** or **ى**; as **حَبِيب** 'a friend', **أَقْرَبَاء** (for **أَحْبَبَاء**); **طَبِيب** 'a physician', **أَطِبَّاء**; **قَرِيب** 'a relative', **أَقْرَبَاء**; **أَوْلِيَاء** (for **أَنْبِيَاء**, for **نَبِيَّ**), **أَوْلِيَاء**; **وَلِي** 'a friend, a saint', **أَوْلِيَاء**.

XIX. **فَعَالِي**. The singular is usually a substantive of the measure **فَعَالِي** or **فَعَالِي**; as **فَتَوَى** 'a judicial opinion', **فَتَاوَى**; **دَعْوَى** 'a claim', **دَعَاوَى**; **أَعَالِي** 'the upper or highest part', **أَعَالِي**.

Note. Some substantives of the measure **فَعَل** also take this form of plural; as **أَرْض** 'the earth', **أَرَضِي**; **أَهْل** 'one's people or family', **أَهَالِي**.

XX. **فَعَالِي**. This form generally occurs in Persian as the plural of fem. substantives of the measure **فَعِيلَة** from verbs of which the third radical is **و** or **ى**; as **هَدِيَّة** 'a present', **هَدَايَا**; **رَعِيَّة** 'subjects', **رَعَايَا**; **بَلِيَّة** 'a trial, a calamity', **بَلَايَا**; **سَجِيَّة** 'nature, disposition', **سَجَايَا**.

Note. From the preceding table it is evident that one singular may have several forms of the broken plural, and even a sound or regular plural besides. In such cases, if the singular has several meanings, it often happens that each of them has one or more forms of the broken plural which are peculiar to it, or are used in preference to the rest. For example, the word **شَاهِد** means: 1) *one who is present, an eye-witness*, 2) *an evidential example*; in the former sense the broken

plural is generally شُهُود or أَشْهَاد, in the latter شَوَاهِد. Again, the word بَيْت means: 1) a tent or house, 2) a verse of poetry; in the former sense the broken plural is بُيُوت, in the latter أَبْيَات.

§ 165. The measures of the broken plurals of nouns which consist of four or more consonants, along with the corresponding singulars, are given below.

I. فَعَالِل. The singulars are—

1. Quadrilaterals, substantives and adjectives (§ not being counted as a letter), the consonants of which are all radical; as جَدْوَل 'a column or table' (in ■ book), جَدَاوِل; جَوْهَر 'a gem', جَوَاهِر; دِرْهَم 'a dirham', دِرَاهِم; كَوْكَب 'a star', كَوَاكِب.

2. Quadrilaterals (§ not included), formed from trilateral roots by prefixing ا, ت, or م; as أَقْرَب 'a near relative', أَقَارِب; أَكْبَر 'greatest', أَكْبَار; مَدَارِس, مَدَارِس; مَدْرَسَة 'a college or school', مَدَارِب; تَجْرِبَة 'trial, experience', تَجَارِب; أَكَابِر; مَصِيبَة 'a misfortune', مَصَائِب or مَصَائِب; مَنَزِلَة '■ halting-place, a station', مَنَازِل; مَحَلَّة 'a place where one stops or dwells, a quarter of a town', مَحَال.

II. فَعَالِيل. The singulars are quinqueliteral substantives and adjectives (§ not included) of which the penultimate letter is a letter of prolongation (ا, و, ي); as سُلْطَان 'a sultan', سَلَاطِين; شَيْطَان 'a devil', شَيْطَانِين; صَنْدُوق 'a chest', صَنْدَاقِين; أَقْلِيم 'a clime', أَقْلَامِين; تَصْنِيف 'a composition', تَصَانِيف; مَسْكِين 'poor', مَسَاكِين; مِفْتَاح 'a key', مِفْتَاحِين; يَعْصَاب 'the queen-bee', يَعْصَابِين; مَفَاتِيح.

Note. The substantives دِينَار 'a dīnār', قِيرَاط 'a carat', دِيْوَان 'a register', &c., اِيْوَان 'an arched portico, a vestibule', and a few more, also have this measure for the plural; as دِنَانِير, قَرَارِيط, دَوَاوِين, and دَوَاوِين (as if from sing. forms دِنَار, قِرَاط, and دَوَان).

III. فَعَالِلَة. The singulars are—

1. A few substantives and adjectives of five or more letters (principally foreign words), of which the penultimate letter is a letter of prolongation; as تَلْمِيزَة 'a disciple, ■ pupil', تَلَامِيزَة (also تَلَامِيزَة); قَلَّاسِيفَة 'a philosopher', قَلَّاسِيفَة. So also اَفْغَانِيفَة, قِنْدِيل, قِنْدِيلَة.

2. Substantives and adjectives of four or more letters, which have not a letter of prolongation before the last radical (especially when they are words of foreign origin), and relative adjectives consisting of

more than four letters; e.g. مَلَاك 'an angel', ملائِكَة; صَيقل 'a polisher of swords', صَيَاقِلَة (or صَيَاقِل); مُلْجِد 'a heretic', مَلَاجِدَة; بَغْدَادِي 'a native of Bagdād', بَغْدَادِيَة; قَرْمَاطِي 'a Carmathian', قَرَامِطَة.

Rem. In forming the broken plurals of nouns which contain five or more letters (exclusive of *ī* and the letters of prolongation), one of the radicals is rejected, generally the last; e.g. عَنكَبُوت 'a spider', عَنكَاب; عَنذَلِيْب 'a nightingale', عَنَادِل.

Note. The Plural of the Plural. The measures of the broken plurals of quadrilaterals and quinquilaterals are also used in forming plurals from other plurals (جَمْعُ الْجَمْعِ *the plur. of the plur.*, or secondary plurals); e.g. خَصَلَت 'a disposition, a habit', plur. خِصَال, plur. of plur. خِصَائِل; يَد 'a hand, a benefit', plur. أَيَدِي, plur. of plur. أَيَادِي; مَكَان 'a place', plur. أَمَكِنَة, plur. of plur. أَمَاكِن; قَوْل 'a saying, a speech', plur. أَقْوَال, plur. of plur. أَقَاوِيل. Again, many of these broken plurals have sound plurals formed from them by the addition of the termination *ات*; as بَيْت 'a house', plur. بُيُوت, plur. of plur. بُيُوتَات 'houses, families'; جَوْهَر 'a gem', plur. جَوَاهِر, plur. of plur. جَوَاهِرَات. In Persian, moreover, they sometimes form a regular plur. by the addition of the plur. terminations of that language (*v.* § 23).

§ 166. The broken plurals denote a number of individuals viewed *collectively*; and so differ entirely in their meaning from the sound plurals, which denote several *distinct* individuals of a genus. The broken plurals are, therefore, strictly speaking, *singulars* with a *collective* signification, and often approach in their nature to *abstract substantives*. Hence, too, they are all of the *feminine* gender.

THE DECLENSION OF NOUNS

§ 167. An undefined noun of the *first* declension has the following terminations to indicate the different cases:—

	SING.	DUAL.	SOUND PLUR.	
			MASC.	FEM.
Nom.	ـُ	ـَانِ	ـُونَ	ـَاتُ
Gen., &c.	ـِ	ـَيْنِ	ـِينَ	ـَاتِ
Acc. ۱ـِ or ۲ـِ	ـِ			

Subjoined is an example of the declension of the noun *وَالِد* a father and a mother :

	SING.	DUAL.	PLUR.	
			MASC.	FEM.
Nom.	وَالِدٌ	وَالِدَانِ	وَالِدُونَ	وَالِدَاتٌ
Gen., &c.	وَالِدٍ	وَالِدَيْنِ	وَالِدِينَ	وَالِدَاتٍ
Acc.	وَالِدًا			

Note. In Persian, the final vowels of the Arabic declension are all dropped, except that of the acc. sing., when this is used adverbially. The nom. sing. (as وَالِدٌ) is the form received into Persian. The nom. form of the dual (without the final vowel) sometimes occurs; but the oblique form (e.g. وَالِدَيْنِ) is generally used instead of the nominative. The nom. form of the plur. sanus masc. is seldom or never met with; its place is taken by the oblique case (e.g. وَالِدِينَ). When received into Persian, these various forms are all treated grammatically just as if they were Persian words.

THE NUMERALS

I. The Cardinal Numbers

§ 168, a) The cardinal numbers from one to ten are—

	MASC.	FEM.		MASC.	FEM.
1.	أَحَدٌ وَاحِدٌ	إِحْدَى وَاحِدَةٌ		5. خَمْسَةٌ	خَمْسٌ
2.	إِثْنَانِ	إِثْنَتَانِ إِثْنَتَانِ		6. سِتَّةٌ	سِتٌّ
3.	ثَلَاثَةٌ	ثَلَاثٌ		7. سَبْعَةٌ	سَبْعٌ
4.	أَرْبَعَةٌ	أَرْبَعٌ		8. ثَمَانِيَةٌ	ثَمَانٍ - ثَمَانِيٌ
				9. تِسْعَةٌ	تِسْعٌ
				10. عَشْرَةٌ	عَشْرٌ

Rem. The cardinals from 3 to 10 take the feminine form, when the objects numbered are of the masculine gender, and the masculine form, when the objects numbered are feminine.

b) The numbers from 11 to 19 are formed by prefixing the units to the ten; but in all of them except 11 and 12 the fem. units are used for the masc., and the masc. units for the fem.; e.g. 11. أَحَدٌ عَشْرٌ (fem. إِحْدَى عَشْرَةَ); 12. ائْتْنَا عَشْرٌ (fem. ائْتْنَا عَشْرَةَ, or ائْتْنَا عَشْرَةَ, with the ن of the unit dropped); 13. ثَلَاثَةٌ عَشْرٌ (fem. ثَلَاثٌ عَشْرَةَ); 14. أَرْبَعَةٌ عَشْرٌ (fem. أَرْبَعٌ عَشْرَةَ); and so on.

c) The numbers from 20 upwards are as follows:—

20. عِشْرُونَ (obl. عِشْرِينَ); 30. ثَلَاثُونَ; 40. أَرْبَعُونَ; 90. تِسْعُونَ;

100. مِائَةٌ (or in P. مِايَةٌ); 200. مِائَتَانِ . . .; 500. خَمْسُ مِائَةٍ or خَمْسَمِائَةٌ; 1000. أَلْفٌ.

Note. The numbers عِشْرُونَ, &c., are both masc. and fem. In Persian the oblique forms عِشْرِينَ, &c., are used instead of the nominative (cf. § 167, *Note*).

d) The numbers compounded of the units and the tens are formed by prefixing the unit to the ten, and uniting them by the conjunction وَ 'and'; as أَحَدٌ وَ عِشْرُونَ 'one and twenty'. The numerals made up of thousands, hundreds, tens, and units, usually follow the order—units, tens, &c.; e.g. 464. أَرْبَعٌ وَ سِتِّينَ وَ أَرْبَعِمِائَةً 'four and sixty and four hundred'.

CONSTRUCTION OF THE NUMERALS

e) From 3 to 10 the numerals put the thing numbered in the *oblique case of the broken plural* (preferably a plural of paucity).

From 11 to 99 the thing numbered is put in the *accusative singular*.

From 100 to 1000 the thing numbered is put in the *oblique case of the singular*.

The hundreds when compounded with units are put in the oblique case of the singular, e.g. خَمْسُ مِائَةٍ 'five hundred'.

The thousands are treated as things numbered, and are put in the appropriate case according to the rules above given.

II. The Ordinal Numbers

§ 169, a) The ordinals from *second* to *tenth* are of the measure فاعِل, the radical letters being the same as in the cardinals; as أَوَّلٌ 'first', ثَانِيٌ 'second', ثَالِثٌ 'third', and so on. The feminines are formed by adding the termination ة to the masculine; as ثَالِثَةٌ 'third'. But أَوَّلٌ 'first', being of the measure أَفْعَل, and having the superlative signification, has for its fem. أَوْلَى *ulā*.

b) The ordinals from *eleventh* to *nineteenth* are formed by adding the cardinal number عَشْرٌ 'ten' to the preceding ordinals, حَادِي taking the place of أَوَّلٌ; as eleventh حَادِي عَشْرٌ (fem. حَادِيَةٌ عَشْرَةٌ); twelfth عَشْرٌ ثَانِيٌ; and so on.

DISTRIBUTIVE NUMERALS

§ 170. The distributives are generally expressed by words of the measure مُفْعَال or مَمْعَل, of which the former is the more common; as ثَلَاثٌ 'by threes'. The Arabic distributives are not much used in Persian.

MULTIPLICATIVES

§ 171. The multiplicative adjectives are derived from the cardinal numbers, and are of the measure of the passive participle of the second form; e.g. مُتَنِّى 'twofold, double, duplicate'; مُثَلَّث 'threefold, triple, triangular'; مُرَبَّع 'fourfold, square'; &c. *Single* or *simple* is مُفْرَد, the pass. part. of the fourth form.

FRACTIONAL NUMBERS

§ 172. The fractions, from a *third* up to a *tenth*, are expressed by words of the measure of فُعْل and فُعِل, or فَعِيل, formed from the cardinals; as ثُلُث or ثَلَيْث 'a third', رُبُع, رُبُوع or رَبِيع 'a fourth', خُمُس or خُمُوس 'a fifth', &c. A *half* is نِصْف. The plural form is أَفْعَال.

PRONOMINAL SUFFIXES

§ 173. Of the Arabic pronominal suffixes there is one, viz. *ـى* 'of me, my' (called يَائِي مُتَكَلِّم), which demands particular notice, since it is added to *Persian* as well as Arabic substantives; as الهى 'my God', مولائى 'my lord', أستاذى 'my master', نورِ چشمى 'light of my eyes', قِبَلِهْ گاهى 'object of my adoration, my pole-star or cynosure'. The following couplet from the poet Şā'ib affords an example of its use:—

نویدِ نورِ چشمی آفتاب آن صفحهٔ رورا
 مہ تو قبلہ گاہی خواند آن محرابِ ابرورا

'The sun addresses that face of beauty (lit. "open face") as "Light of my eyes"; the new moon addresses her arched brows (lit. "the arch of her eye-brows") as "Object of my adoration".'

The plural of *ـى* is نا 'our'; but it is only joined to Arabic nouns; as مولانا 'our lord'.

THE DEMONSTRATIVE PRONOUN

§ 174. The simple Arabic demonstrative ذا 'this, that', never occurs alone in *Persian*. It is occasionally met with in combination with the demonstrative syllable لِ *li*, and the pronominal suffix ك; as ذَالِك or ذِلك 'that'; but much more commonly with the particle ها prefixed; as هَذَا 'this'. To this the prep. لِ may be prefixed; as لِهَذَا 'for this reason', &c.

Rem. The particle ها has the demonstrative force of the Latin *ce* in *hicce*. It is called حَرْفُ التَّنْبِيهِ 'the particle that excites attention'.

§ 175. Closely connected in its origin with ذَا is the word ذُو, which is commonly used in the sense of *possessor, owner*. It is declined in all the three numbers; but the cases which occur in Persian (always in Arabic phrases) are—

MASC. SING.	MASC. PLUR.
Nom. ذُو	أُولُو or الو <i>ulū</i> .
Gen. ذِي	ذَوِي <i>zawī</i> , or اُولَى <i>ulī</i> .

Of these forms, ذُو most commonly, and the two plurals always are followed by a substantive determined by the article آل; as ذُو الْجَلَال *zū'l-jalāl* 'glorious'; ذُو الْأَبَاب *zū'l-albāb* 'prudent, intelligent'; ذُو الْإِقْتِدَار *zū'l-iqtidār* 'powerful'. The gen. ذِي is commonly used instead of the nom. ذُو, and either of them may be followed by an undetermined substantive; as ذُو مَال 'wealthy'; ذِي رُوح 'animate, rational'; ذِي شُعُور 'sensible'. It may even be followed by a Persian substantive; as ذِي هُوش 'intelligent'.

Note. The final long vowels of ذُو, اُولُو, and ذَوِي, are shortened in pronunciation before the article ال.

THE PARTICLES

I. PREPOSITIONS

§ 176. These are divided into a) *inseparable* prepositions; b) *separable*.

a) *Inseparable* prepositions; as

ب 'in, at, near, by, with, through', e.g. بِسْمِ اللَّهِ 'in the name of God'; ل 'to, for, on account of', e.g. لِهَذَا 'on account of this'; وَ 'by', in swearing, as وَاللَّهِ 'by God!'

Note. Before the pronominal suffixes the *kasra* of the prep. لِ passes into *fatha*; as لَهُ 'to him', لَكُمْ 'to you', لَنَا 'to us'. Except the suffix of the first pers. sing., which absorbs the vowel of the preposition; as لِي 'to me'.

b) *Separable* prepositions:—These are of two classes—

1) Simple prepositions; as إِلَى 'to'; حَتَّى 'till, up to, as far as'; عَلَى 'over, above, upon', &c.; فِي 'in, into, among'; مَعَ 'with'; مِنْ 'of, from, on account of'.

2) The construct accusatives of nouns; as بَعْدُ 'after'; بَيْنَ 'between, among'; تَحْتِ 'under, beneath'; عِنْدَ 'with, in possession of'; عِوَضَ 'instead of, for' (in Persian بِعِوَضِ); فَوْقَ 'above'; قَبْلَ 'before'.

II. ADVERBS

§ 177. There are *three* sorts of adverbs; viz. 1) *particles* of various origin; 2) *indeclinable nouns* ending in *u*; 3) *nouns* in the *accusative*.

1) *Adverbial Particles*. Of the adverbial particles but few occur in Persian. The following are some examples:

أَيَّ (explicative), 'that is' (frequently used by commentators); بَلْ 'nay, nay rather' (= بَلَكِمْ); بَلَى *bale* (for Ar. *balā*) 'yes'; فَحَقًّا 'only, solely, merely' (lit. 'and enough', the Persian بَس).

2) *Indeclinable Nouns*. The indeclinable nouns are, for the most part, the same substantives of which the accusatives serve as prepositions. The final *u* is dropped in Persian; e.g. بَعْدُ or مِنْ بَعْدِ 'afterwards'; تَحْتِ 'beneath'; فَوْقِ 'above'; قَبْلِ 'before'.

3) *Nouns in the accusative*. The *accusative* is especially the adverbial case in Arabic, and is very freely used in Persian. The following are a few examples: أَبَدًا 'ever' (referring to future time); حَالًا 'at the present time, now'; إِتْفَاقًا 'by chance'; أَحْيَانًا 'sometimes'; قَصْدًا 'intentionally'; الْآنَ (for الْآنَ) 'now, at present'; الْيَوْمَ (for الْيَوْمَ) 'to-day'.

CONJUNCTIONS AND INTERJECTIONS

§ 178. Most of the Arabic conjunctions and interjections which occur in Persian have been already noticed in paragraphs 111 and 112.

SECTION V. PROSODY

§ 179. Verses in Persian are scanned by a process adopted by the Persian prosodians from the Arabic system, invented originally by one Khalil bin Ahmad of Baṣra.

This system is called عِلْمُ عَرُوضٍ, and according to it verses are *metrical* مَوْزُونٌ or *non-metrical* غَيْرِ مَوْزُونٌ according as they are in conformity or not with certain standard metres. The literal meaning of مَوْزُونٌ is 'weighed' from the triliteral verb وَزَنَ 'to weigh'. The word عَرُوضٌ has the meaning of the 'standard' or 'muster' for comparison.

§ 180. The method by which this comparison is effected consists in dividing the verse into portions which must correspond with certain standard arrangements of similar portions for each several metre.

The standard portions are called اِرْكَانٌ 'pillars' (plural of رُكْنٌ 'a pillar') and are eight in number, as follows:— فَاعِلُنْ — فَعُوْلُنْ — مَفْعُولَاتُ — فَاعِلَانُ — مُتَفَاعِلُنْ — مَقَاعِلَتُنْ — مُسْتَفْعِلُنْ — مَقَاعِلُنْ.

Each one of these اِرْكَانٌ, which may be called 'feet' in accordance with our familiar terminology, is made up of أُصُولٌ 'elements' (plural of أَصْلٌ) which have names assigned to them, as under:—

NAME OF THE ELEMENT	NUMBER OF LETTERS IN ELEMENT AND THEIR VOCALIZATION	EXAMPLE
سَبَبِ خَفِيفِ	Two. One only vocalate.	أَزْ
سَبَبِ ثَقِيْلِ	Two. Both vocalate.	سِرْ
وَتَدِ مَجْمُوعِ	Three. First two vocalate.	چَهَن
وَتَدِ مَفْرُوقِ	Three. First and last vocalate.	سَالِ
فَاصِلَةٌ صُغْرَى	Four. First three vocalate.	قَدَمِي
فَاصِلَةٌ كُبْرَى	Five. First four vocalate.	نَكْدَرِي

All the names of these elements have a reference to a fanciful analogy instituted by the Arabs between a tent and a couplet of poetry, after the following manner. Giving to the tent the name بَيْتُ شِعْرِ 'house of hair', and to the couplet the name of بَيْتُ شِعْرِ

'house of poetry', they enlarge the comparison by naming the component parts of the verse after different parts of the tent.

Thus: Inasmuch as each couplet **بَيْت** consists of two hemistichs, they give to each of these the name of **مِصْرَاع**, the name of each of the two flaps which form the door of the tent. Similarly, the 'elements' have received names corresponding to certain necessary parts of the tent, for example, **سَبَب** means 'a tent-rope', **وَتْد** 'a tent-peg', and **فَاصِلَةٌ** 'a tent-pole'.

§ 181. The way in which these **اصول** 'elements' are combined to form **اركان** 'feet' is shown in the following table:—

رُكْنِ FOOT	COMPOSED OF اصول ELEMENTS AS UNDER	NAMES OF ELEMENTS, READING FROM RIGHT TO LEFT
قَعُولُنْ	قَعُوْ + لُنْ	وَتْدِ مَجْمُوع + سَبَبِ خَفِيف
فَاعِلُنْ	فَا + عِلُنْ	سَبَبِ خَفِيف + وِتْدِ مَجْمُوع
مَفَاعِلُنْ	مَفَا + عِي + لُنْ	وَتْدِ مَجْمُوع + سَبَبِ خَفِيف (twice)
مُسْتَفْعِلُنْ	مُس + تَف + عِلُنْ	سَبَبِ خَفِيف (twice) + وِتْدِ مَجْمُوع
مَفَاعِلْتُنْ	مَفَا + عِلْتُنْ	وَتْدِ مَجْمُوع + فَاصِلَةٌ صُغْرَى
مُتَفَاعِلُنْ	مُتَفَا + عِلُنْ	فَاصِلَةٌ صُغْرَى + وِتْدِ مَجْمُوع
فَاعِلَاتُنْ ¹	فَا + عِلا + تُنْ	سَبَبِ خَفِيف + وِتْدِ مَجْمُوع + سَبَبِ خَفِيف
مَفْعُولَاتْ	مَف + عُو + لَاتْ	سَبَبِ خَفِيف (twice) + وِتْدِ مَفْرُوقِ

§ 182. From the several feet, either by repetition of one foot, or by the orderly combination of two, either in their original form or modified, are formed the various metres, **بُحُور**, plural of **بَحْر** 'a metre'.

§ 183. Metres are either integral (**سَالِم**) or imperfect (**مُزَاحَف**). In the former class the feet composing the metre are found in their normal perfection, whereas in the latter class the feet deviate from the perfect standard.

The word **مُزَاحَف** means when applied to an arrow 'falling short of the butt', and thus its application to a verse indicates this failure to reach the standard. Such deviation in itself is called **زَجَاف**, and this is the general term indicating any kind of deviation from the perfect standard metre.

¹ In some metres this foot is to be regarded as composed of these elements **وِتْدِ مَجْمُوع** followed by **سَبَبِ خَفِيف** repeated. **فَاعِ + لَاتُ + نُنْ**, i. e. a **مَجْمُوع** and **وِتْدِ مَجْمُوع** followed by **سَبَبِ خَفِيف** repeated.

§ 184. The following table gives a few only of the principal metres; for a full list a work dealing fully with Prosody must be consulted (v. § 194):—

CLASS	NAME OF METRE	STANDARD ARRANGEMENT OF THE FEET
I. Formed of the same foot repeated.	بَحْرٍ مُتَقَارِبٍ	فَعُولُنْ repeated eight times.
	بَحْرٍ هَزَجٍ	مُفَاعِيلُنْ " " "
	بَحْرٍ رَجَزٍ	مُسْتَفْعِلُنْ " " "
	بَحْرٍ رَمَلٍ	فَاعِلَاتُنْ " " "
II. Formed of varying feet.	بَحْرٍ طَوِيلٍ	فَعُولُنْ مَفَاعِيلُنْ repeated four times.
	بَحْرٍ خَفِيفٍ	فَاعِلَاتُنْ مُسْتَفْعِلُنْ فَاعِلَاتُنْ twice repeated.
	بَحْرٍ مُضَارِعٍ	مَفَاعِيلُنْ فَاعِلَاتُنْ repeated four times.

§ 185. As stated above, metres are commonly used in a form deviating from the standard or integral form of the metre, and for purposes of reference it will be useful to embody some of the more usual زجاف with their effect upon the feet in which they occur, in the following table:—

THE FOOT AS AFFECTED BY THE زجاف IS CALLED	NAME OF THE زجاف	NATURE OF THE زجاف	EXAMPLE OF ITS EFFECT UPON THE FOOT
مُسَبِّغٌ	تَسْبِيعٌ	Inserting an <i>alif</i> in the سبب خفيف which ends a line.	فَاعِلَاتُنْ becomes فَاعِلَاتَانْ = فَاعِلَاتَانْ
مَقْبُوضٌ	قَبْضٌ	Dropping the fifth quiescent letter.	مَفَاعِيلُنْ becomes مَفَاعِيلُنْ
مَكْفُوفٌ	كَفٌّ	Dropping the seventh quiescent letter.	مَفَاعِيلُنْ becomes مَفَاعِيلُنْ
مَقْصُورٌ	قَصْرٌ	Casting out the quiescent letter from a final سبب and making the preceding letter quiescent.	مَفَاعِيلُنْ becomes مَفَاعِيلُنْ
مَحْذُوفٌ	حَذْفٌ	Rejecting a final سبب خفيف.	مَفَاعِيلُنْ becomes مَفَاعِيٌ = فَعُولُنْ

THE FOOT AS AFFECTED BY THE زجاف IS CALLED	NAME OF THE زجاف	NATURE OF THE زجاف	EXAMPLE OF ITS EFFECT UPON THE FOOT
أَحْرَمٌ	حَرَمٌ	Rejecting the مَ of مَفَاعِلِينَ or the ف of فَعُولِينَ.	
مُزَالٌ	إِزَالَةٌ	Adding an <i>alif</i> before the quiescent letter of a final مَجْمُوعٌ.	مُسْتَفْعِلَانٌ becomes مُسْتَفْعِلَانٌ
مُطَوِّىٌّ	طَوٌّ	Suppressing the fourth quiescent letter.	مُسْتَفْعِلَانٌ becomes مُسْتَفْعِلَانٌ = مُفْتَعِلَانٌ
مُحَبَّوْنٌ	حَبْنٌ	Suppressing the second quiescent letter.	مُسْتَفْعِلَانٌ becomes مُتَفْعِلَانٌ = مُفَاعِلَانٌ
مَقْطُوعٌ	قَطْعٌ	(i) Casting out the سبب خفيف of فَاعِلَانِ, then dropping the preceding <i>alif</i> and making the <i>lām</i> quiescent.	فَاعِلَانِ becomes فَاعِلَانِ = فَعْلَانِ
مَقْطُوعٌ	قَطْعٌ	(ii) Casting out the final letter of a مَجْمُوعٌ and making the preceding letter quiescent.	مُسْتَفْعِلَانٌ becomes مُسْتَفْعِلَانٌ = مَفْعُولَانٌ

§ 186. In order to refer any given verse to its proper place in the list of metres it is necessary to 'scan' it. This 'scansion' consists in dividing the verse up into its feet اَرْكَان, and comparing these and their arrangement in the given verse with the known metres. This process is called تَقْطِيع 'cutting up'.

§ 187. In proceeding with this scansion (تَقْطِيع), the student should, from the first, rid his mind of all idea of 'longs' and 'shorts', which have no place in Persian prosody.

§ 188. The اَرْكَان are made up of consonants, vowels, and *jazms*, which have a constant relation to each other in each separate رُكْن, and as it is solely by comparison with these اَرْكَان that we are enabled to identify a metre, it will be at once clear that all we need take account of is the inter-relation of the consonants, vowels, and quiescent letters of which the words are composed.

This will be better understood by reference to the following verse from Sa'di's *Būstān* which is compared with its metrical standard:

سِرِ پادشاهانِ گردنِ قَرَزِ بدرگاهِ او بر زمینِ نیاز

Now when we cut this up into its component اَرکان we find that it conforms closely to one of the metres known as بَحْرِ مُتَقَارِبِ, of which the standard is فَعُولُنْ, repeated eight times. Thus:—

وتد مجموع + سَبَبِ خَفِيف	سَرِي پَا = فَعُولُنْ
” ”	دِشَا هَا = فَعُولُنْ
” ”	زِگَر دَن = فَعُولُنْ
” ”	قَرَز = فَعُول

Final سَبَب affected by قَصْر (v. § 185). So also the second half of the couplet.

We see, then, that this verse corresponds to بَحْرِ مُتَقَارِبِ, but that its عَرُوض 'last foot of the first hemistich', and its ضَرْب 'last foot of the second hemistich' are affected by the زِحَاف known as قَصْر. Accordingly, as the number of feet, اَرکان, is eight this metre is بَحْرِ مُتَقَارِبِ مُشَمَّنِ مَقْصُورِ. The word مُشَمَّنِ means consisting of eight feet.

§ 189. Another زِحَاف commonly found in this metre is حَذَفِ, which (v. § 185) consists in discarding entirely the final سَبَبِ خَفِيفِ, thus converting فَعُولُنْ into فَعُو. By the rule which enacts that no form may be used which does not actually exist, فَعُو is changed to فَعَل. As an example of this مَحْذُوفِ verse:—

تأمل در آینه دل کنی صفائی بتدریج حاصل کنی

where the word کنی, which forms both the عَرُوض and ضَرْب, is of the measure فَعَل containing, as it does, three letters, the first and second of which are vocalate and the final letter quiescent.

§ 190. Points to notice in Scansion. In attempting to scan a verse of poetry by this method, we may fall into error unless certain arbitrary usages of Prosody are borne in mind.

§ 191. *Firstly*. It may be necessary to give effect in pronunciation to sounds which are not evidently represented by written characters. The chief facts to remember are—

(a) *Alif-i-mamdūda*, آ: is sometimes to be counted in scansion as though it were written as two *alifs*, thus 11; thus in the *Būstān*:—

بازار فرمان مده بر رهی

Here we scan مَدِيهَ بَر = فَعُولُنْ ; زَفَرَ مَا = فَعُولُنْ ; بِالِازَا = فَعُولُنْ ; رَهِي = فَعَلْ .

آ *alif-i-mamdūda* may, however, be counted as a single letter thus:—

كسى حُسَيْدِ اَسُوْدَه دَر زِيْرِ رِگِلْ

must be scanned thus: فَعُولُنْ = پَدَاسُوْ ; فَعُولُنْ = كِسَى حُسْ ; فَعُولُنْ = دَرِ زِيْرِ رِگِلْ = فَعَلْ . Here we see آ counted as a single letter only.

(b) The واو of prolongation, as in the word طَاوُسْ, which is to be scanned as though spelled in its original form طَاوُوسْ, thus counting as two letters for scansion.

(c) The *izāfat*, اِضَافَتْ, is optionally pronounced as *metri causā*, e. g. the verse

بِحَالِ دِلِ خِسْتِكَا نِ دَر نِگَر

which must be scanned: فَعُولُنْ = دِلِي خِسْ ; فَعُولُنْ = بِحَالِي ; فَعُولُنْ = نِگَا دَرِ نِگَر = فَعَلْ .

(d) Letters marked with *tashdīd* (ˆ) are to be treated for purposes of scansion as though written twice, e. g.

بِعَزَّتْ سَتَا نَدَنَدِ پِيْرِ ذَلِيْلِ

is to be scanned thus: فَعُولُنْ = سَتَا دَنْ ; فَعُولُنْ = بِعَزَزَّتْ ; فَعُولُنْ = ذَلِيْلِ = فَعُولُنْ .

§ 192. *Secondly*. It will be found that certain characters which are regularly written, are nevertheless, as regularly neglected in scansion, and treated as non-existent. These are as follows:—

(a) اَلِفِ. An *alif* standing in the middle of a hemistich, and accented by the letter which precedes it, is not to be counted for scansion; e. g.

كِهْ حُسَيْنِدْ اَزْ وِ مَرْدَمِ اَسُوْدَه دِلِ

In this case the scansion will be: فَعُولُنْ = دَرِوْ مَرْ ; فَعُولُنْ = كِيْخِسْ پَنْ ; فَعَلْ = دَدِيْلِ = فَعُولُنْ = دُمَاسُوْ .

This *alif* is called by prosodians الفِ الوَصَلْ, a somewhat unfortunate name, as it is liable to be confused with the الفِ الوَصَلْ of grammar (v. § 7, *Rem. b*).

If, however, this *alif* is pronounced independently as when it occurs at the commencement of a foot, it will duly count as a letter in scansion thus:—

تَرَا نَفَرْتِ اَمَدِ اَزْ وِيَكِ زَمَانِ

must be scanned: فَعُولُنْ = اَزْ وِيَكِ ; فَعُولُنْ = رَتَا مَدْ ; فَعُولُنْ = تَرَا نَفْ = فَعُولُ .

(b) واو. This letter although written is or is not to be counted in scansion in these circumstances:—

(i) When it is واوِ عَطْف, the conjunctive *vāv* which connects two words:

کرا دانش و جود و تقوی نبود

the و may be counted or not as the metre demands. Thus, in the line above quoted, the scansion is کرا دا = فَعُولُنْ ; جود = نَبَسُوْ جُو ; فَعُولُنْ ; تقوی = دُتَقِ وَی ; فَعُولُنْ = تَبُودُ .

In one case the و is counted as a letter, in the other merely as a vowel sound.

(ii) The واو of the words تو, چو, is treated in exactly the same manner, that is to say, is counted or not as the metre demands; e. g.

تو با خود ببر توشه خویشتن

Here the واو is dropped, and the scansion is تَبَاخُدْ = فَعُولُنْ .

As an example of و in required by the metre:—

نه تو چشم داری بدست کیسی

where we must scan نَتَوَچَشْ = فَعُولُنْ .

(iii) The و which follows واوِ مَعْدُولَه (v. § 3, b) is called by prosodians واوِ اِشْمَامِ ضِمَّة, the *vāv* which has the smell of ضِمَّة, and is not counted in scansion; e. g. تو با خود is to be scanned تَبَاخُدْ = فَعُولُنْ .

(c) The های مُخْتَفِی (v. § 2, p. 7) may be counted for scansion or not, as the metre requires. When it is not counted only the vowel sound it carries is made use of in scansion, as in the following line:—

پَدْر مُرْدَه را سایه بر سر فِکَن

فَعَلْ = فِکَنْ ; فَعُولُنْ = یَمَرَسِرْ ; فَعُولُنْ = دَرَسَا ; فَعُولُنْ = پَدْرَمَر .

Sometimes, however, it is counted in scansion, thus:—بُمرده نپردازد = فَعُولُنْ ; زَدَزکا = فَعُولُنْ ; بَپَردا = فَعُولُنْ ; بُمرده = فَعُولُنْ ; از کار خویش = فَعُولْ = رَحِیشْ .

N.B. It must be remembered that های ظاهِر (v. § 2, p. 7) is always counted in scansion.

(d) ی. When this letter precedes | prosodians differ as to what occurs. Some say that the ی is counted and the *alif* is dropped, while others say that the reverse is the case. For example we may take the line following:—

که در طفلی از سر بر فتم پدیر

and scan it thus: فَعُولُنْ = پَرَف تَم ; فَعُولُنْ = لَیَز سر ; فَعُولُنْ = کِدر طِف ; فَعَلْ = پَدِر ; or the following:—

زبان دانی آمد بصاحب دلی

and scan it thus: $\text{فَعُولُن} = \text{زِبادا}$; $\text{فَعُولُن} = \text{نِیامد}$; $\text{فَعُولُن} = \text{بِصاحب}$; $\text{فَعَل} = \text{دِلی}$.

The rule that the *ی* stands when it precedes *ل* seems to be correct. When, however, *ی* precedes *آ*, as in the second example, both letters stand, as shown.

(e) *ن*. Every quiescent *ن*, following a letter of prolongation and preceding a consonant, when it occurs in the middle of a line is not reckoned in scansion:—

پَرِشَانِ کُنِ اِمْرُوزِ

Here we scan $\text{فَعُولُن} = \text{کُنِیْمِ رُو}$; $\text{فَعُولُن} = \text{پَرِشَا}$.

If, however, this *ن* occurs at the end of a hemistich it counts as a quiescent letter; e.g.

نَهْ خَوَاهَنْدَهْ بَرِ دَرِ دِیْگَرَانِ

Here the last foot is to be scanned $\text{فَعُولُن} = \text{کَرَان}$.

§ 193. Another point to be borne in mind in scansion is the use of what is termed *نیم فتنه*, a 'half *fatha*'. This is the name given to the semi-vocalization of a quiescent letter followed by another quiescent letter which from its situation must be the first letter of the following foot, as—

چُو درویشِ بی بَرگِ دیدم درخت

In this verse the *ی* of the word *درویش* is quiescent, and the quiescent *ش* following it is the first letter of the second foot, for this reason it must be pronounced as if vocalate with *فَتْحَه*; thus: $\text{فَعُولُن} = \text{چُدْرُوِی}$; $\text{فَعُولُن} = \text{شَبِی بَر}$.

So also in the following foot the *گ* of the word *برگ* must be vocalized, thus: $\text{فَعُولُن} = \text{گَدِی دَم}$.

This vowel of exigency is called *نیم فتنه* as being pronounced without being actually written. It must be remembered that in actual practice this vocalization is so slight as to be barely noticeable.

At the close of a hemistich two quiescent letters occurring together are both counted as quiescent:—

دَرِیْنِ بُوْدِ دَرُوِشِ شُوْرِیْدَهْ رَنگِ

In this verse the final foot is $\text{فَعُولُن} = \text{دَرَنگ}$.

§ 194. By applying the foregoing rules a verse in any metre may be scanned. It has not been thought necessary to give examples of metres other than *مِتْقَارِب* which is the commonest of all, and is that in which the *Shāhnāma* of Firdausī, the *Būstān* of Sa'dī, and other famous poetical works are composed. For further information recourse

may be had to works such as the *Chahār Gulzār*, 'Arūz-i-Saifī', *Hadā'iq-i-Balāghat*, &c., or to one or other of the works mentioned in Professor Browne's *Literary History of Persia*, vol. ii. pp. 19, 20.

A BRIEF ACCOUNT OF THE VARIOUS KINDS OF POEMS

§ 195. There are five principal kinds of poetical forms in Persian as noted below:—

1. *Qasīda* قصیده. The name of this form is derived from the Arabic root-form قَصَدَ 'he purposed', thus conveying the meaning of premeditation and consequent elaboration of the poem.

A poem of this type must consist of not less than fifteen couplets, or twenty-five couplets according to some authorities, and must not exceed one hundred and seventy.

The two hemistichs composing the first couplet (مَطْلَع) must rhyme, and this rhyme is to be maintained throughout, while each couplet of the perfect قصیده should be complete in itself so far as sense is concerned.

The subject of the قصیده is mainly panegyric, but this form is also employed in natural descriptive poetry. If panegyric, the object is called the مَمْدُوح (praised).

The following few lines quoted as an example of the قصیده are from the opening of the famous poem of that class by the poet Anwarī (ob. A.D. 1189):—

نامۀ اهل خراسان بر خاقان بر	بر سمرقند اگر بگذری ای باد سحر
نامۀ مقطع آن درد دل و خون جگر	نامۀ مطلع آن رنج ین و آفات جان
نامۀ در شکنش خون شهیدان مضمّر	نامۀ بر رقص آه عزیزان پیدا
سطر عنوانش از دیدۀ محرومان تر	نقش تحریرش از سینۀ مظلومان خشک
خون شود مردمک دیده از و گاه نظر	ریش گردد مهر صوت از و گاه سماع
بر خداوند جهان خاقان پوشیده مگر	تا کنون حال خراسان و رعایا بوده است

§ 196. 2. *Ghazal* غَزَل or Ode. The word غَزَل originally means talking amorously, but the *ghazal* is made use of not only for actual love poems, but for nature poems, the praises of wine, and by the Şūfī poets to give voice to their mystical rhapsodies.

In form the *ghazal* must consist of at least five couplets, but must not exceed fifteen. The two halves of the opening couplet must rhyme, and this rhyme must follow in all the second half-couplets.

The تَخْلَص or pen-name of the poet is introduced into the closing couplet.

The odes of Hāfiẓ are perhaps the best, as they are the best known examples of this form.

§ 197. 3. *Qiṭa'* قِطْعَة or Fragment, a 'portion cut off'. This does not differ in rule of form from the *qaṣīda*. It must contain not less than two couplets, nor more than a hundred and seventy.

§ 198. 4. *Maṣnavī* مَثْنَوِي 'paired' or 'wedded'. In this form of poem the several hemistichs rhyme with their fellow hemistich throughout. No restriction is imposed as to the number of verses, and the *maṣnavī* may be composed in any of the four metres here named:—
سريع مُسَدَّس — هزج مُسَدَّس — رَمَلِ مُسَدَّس — متقاربِ مُثَمَّن.

As to subject the range is practically unlimited. The *Shāhnāma* of Firdausī, the *Panj-Ganj* of Niẓāmī Ganjavī, and the *Maṣnavī* of Jalālu-d-dīn Rūmī are famous examples of this kind of poem.

§ 199. 5. *Rubā'ī* رُبَاعِي 'Quatrain', also called the *دوبیتی* as consisting of two couplets, is a form of poem written in any one of twenty-four metres, all derivatives of the *هَزَج* metre.

The scheme of rhyme in the *rubā'ī* is usually—

A
A
B
A

the first, second, and fourth lines rhyming while the third does not. The *Rubā'īyāt* of 'Umar-i-Khayyām, familiar to every one, are of this scheme. In some, however, all four lines have the same rhyme.

§ 200. In the above paragraphs no attempt has been made to give more than the bare outline of the subject. The student who desires fuller information will do well to consult the introductory chapter of the second volume of Professor Browne's *Literary History of Persia*, already mentioned.

APPENDIX I

Note. The following is a reprint of the paragraphs of the first edition of Platts's *Grammar* dealing with the verb, and the nomenclature used by that author has been left without alteration.

§ 73. The forms of the verb come (sometimes from *one* stem, but) generally from *two* stems, and fall into *two* groups:—

1. The *infinitive stem*, which may be found by removing the ending of the infinitive as given in the dictionary.

2. The *aurist stem*, which, in some verbs, is identical with that of the infinitive; but in the majority of them—not of a few of which are verbs in common use—the infinitive stem does not reveal that of the aurist; e.g. the stems *kush-*, *kan-*, and several more, are common to both the infinitive and the aurist; but in the case of *kar-dan*, the infinitive stem is *kar-*, while the aurist stem is *kun-*; because *kar-dan* comes from the O.P. *kar-tanaiy*; but the stem *kun-* is derived from the O.P. *ku-nau-*, the stem of the *present-indicative* of the class which takes the characteristic *nu*, which in (Phl. and) Persian is reduced to *n* and incorporated with the stem. Or, it may happen that the primitive root, from which the stems are derived, ends in a consonant, which is changed according to certain phonetic laws on its contact with the *t* of the infinitive ending on the one hand, and with the initial vowel of the aurist endings on the other; e.g. the stem *tākh-*, of *tākh-tan*, comes from *tāch-* (the *strengthened* form of the root *tach*): the final radical *ch* is changed before *-tan* to *kh*; while before the vowels of the aurist endings it is weakened to *z*; and thus are obtained the two stems, infinitive *tākh-*: aurist *tāz-*. Or, again, it may happen that, while the infinitive stem is derived from a primitive root, modified by the laws of phonology alone, the aurist stem (following the rule of the O.P.) presents the root with its vowel *strengthened*; e.g. primitive root *gub*: infinitive stem *guf-* (by change of the labial *b* to the labio-dental *f* before the ending *-tan*); but, aurist stem, *gūy-* (archaic *gōy-*) for *gōb* (= O.P. *gauba-*), by elision of *b* and insertion of euphonic *y*. It is, then, the principle of classes¹ and characteristics

¹ The principal verb-forms of modern Persian are derived from the O.P. through the Phl., or are created after the analogy of those so derived. Much

as well as the phonetic laws which operate on the contact of final radical consonants with the *t* of the infinitive ending on the one hand, and the initial vowel of the aorist endings on the other, which, in the majority of cases, determine the formation of the two stems on which the conjugation of the Persian verb depends.

§ 74. Persian verbs may, then, be conveniently arranged in three divisions: 1° Verbs derived from unmodified roots or bases. 2° Verbs containing a characteristic, with or without modification of the base. 3° Verbs derived from roots modified by phonetic laws.

of the system of the ancient language has, it is true, been abandoned entirely; but a great deal still remains; and much, though lost, has left its impress behind. For example, the O.P. distinguished two classes of tenses or moods,—the *special* (comprising the pres. indicative, the subjunctive, the imperfect, the imperative, the potential, and the imperfect participle); and the *general* (comprising the aorist, the future, the perfect, the perfect participle, and the infinitive). Of the special, Persian has preserved the *first* (called the aorist); the *second* (called the precativ); the *fourth* and the *sixth*; and of the general tenses, it has preserved the *fourth* and the *fifth*. The O.P. possessed a system of primary and secondary endings: Persian has preserved the primary alone. Lastly, the O.P. divided all verbs into nine classes, with special characteristics. The modern Persian has abandoned this division, but retains the impress of *seven* of these classes, and hence a series of apparent irregularities. These seven classes, with their characteristics, are subjoined:

CLASS	CHARACTERISTIC	
II.	<i>a</i> ,	added to the root (the vowel of which is <i>strengthened</i>) before the endings of the special tenses; e.g. rt. <i>bu</i> 'to be': stem of pres. indic. <i>bav-a</i> : rt. <i>gub</i> 'to say': stem of the P.I. <i>gaub-a</i> .
III.	<i>ya</i> ,	e.g. root <i>āmā</i> 'to prepare': stem of pres. indic. <i>āmā-ya</i> .
IV.	<i>aya</i> (causal);	the root-vowel is <i>strengthened</i> before adding <i>aya</i> ; as rt. <i>rich</i> 'to pour': stem of pres. indic. <i>raich-aya</i> .
V.	Reduplication;	e.g. root <i>dā</i> 'to give': stem of pres. indic. <i>dāda</i> .
VI.	<i>nu</i> ,	e.g. root <i>kar</i> 'to do': stem of pres. indic. <i>ku-nau</i> ; the vowel of the characteristic being <i>strengthened</i> : (the <i>u</i> of <i>ku</i> is the O.P. reduction of the primitive vowel <i>g</i> : cf. S. <i>kr-ṇā</i>).
VII.	<i>nā</i> ,	e.g. root <i>ā-frī</i> 'to create': stem of pres. indic. <i>āfrī-na</i> .
IX.	<i>t</i> ,	e.g. root <i>hwap</i> 'to sleep': stem of pres. indic. <i>hwap-ta</i> .

A. VERBS FORMED IMMEDIATELY FROM PRIMITIVE ROOTS

§ 75, a. In this (not very large) class, the stems of the infinitive and the aorist are the same, and present the root unmodified, except that in some verbs the root-vowel is lengthened; e.g.

ROOT	INFINITIVE	AORIST STEM
<i>bar</i> + prefix <i>pari</i>	پروردن <i>par-var-dan</i> 'to foster'	پرور <i>parvar-</i>
<i>hvan</i> : (cf. S. <i>swan</i>)	خواندن <i>khāndan</i> 'to read'	خوان <i>khān-</i>
<i>hvar</i>	خوردن <i>khurdan</i> } 'to eat' <i>khardan</i> }	خور <i>khur-</i> <i>khar-</i>
<i>kush</i>	کشتن <i>kushtan</i> 'to kill'	کش <i>kush-</i>
<i>kan</i> : (cf. S. <i>khan</i>)	کندن <i>kandan</i> 'to dig'	کن <i>kan-</i>
<i>man</i> : (cf. L. <i>maneo</i>)	ماندن <i>māndan</i> 'to remain'	مان <i>mān-</i>

b. If the root is a shut syllable enclosing the vowel *a* and having a labial (*p*, *b*, *m*, *f*, and sometimes *v*) for its initial letter, Persian generally changes the vowel *a* to *u* in the infinitive stem; e.g.

ROOT	INFINITIVE	AORIST STEM
<i>bar</i> + prefix <i>ā</i>	آوردن <i>ā-vur-dan</i> 'to bring'; but also, <i>āvardan</i> .	آور <i>āvar-</i> , and (by contraction) آر <i>ār-</i>
<i>bar</i>	بردن <i>bur-dan</i> 'to carry, &c.'	بر <i>bar-</i>
<i>spar</i>	<i>supur-dan</i> } 'to consign' سپردن <i>sipur-dan</i> }	سپیر <i>sipar-</i> , and سپار <i>sipār-</i>
<i>mar</i> + prefix <i>ava</i> (<i>avi-shmar</i>)	شمردن <i>shumur-dan</i> 'to count' (Phl. <i>ōshmartan</i> , with initial <i>ō</i> omitted)	شمر <i>shumar-</i> ; شمار <i>shumār-</i>

Similarly we find *pukhtan* for *pakhtan* (v. § 84), and *murdan* for *mardan* (v. § 76, Note 2).

c. A similar change of the root-vowel occurs in the infinitive stem of the following verbs:

ROOT	INFINITIVE	AORIST STEM
zar + prefix <i>ā</i>	آزاردن <i>ā-zār-dan</i> آزردن <i>ā-zar-dan</i> or <i>ā-zur-dan</i>	آزار <i>āzār-</i>
sar + prefix <i>abi</i>	افساردن <i>af-sār-dan</i> افسردن <i>af-sur-dan</i> فسردن <i>fu-sur-dan</i> or <i>fi-sur-dan</i> (Phl. <i>af-sar-tan</i> : cf. <i>sard</i> 'cold')	افسار <i>afsār-</i> فسار <i>fisār-</i> <i>fusār-</i> (v. § 15, 2°, b))
	افشاردن <i>af-shār-dan</i> افشردن <i>af-shur-dan</i> فشردن <i>fu-shur-dan</i> or <i>fi-shur-dan</i>	افشار <i>afshār-</i> فشار <i>fishār-</i> or <i>fushār-</i>

d. *زدن* 'to beat'. The irregularity in the infinitive stem of the verb *زدن* 'to beat' is due to the elision of radical *n* (or, strictly speaking, *n* is assimilated to the *d* of the infinitive ending, and then *d* is elided; thus *zandan* = *zaddan* = *zadan*); e.g. root *jan*; infinitive *زدن* *za-dan* 'to beat'; aor. stem *زن* *zan-*.

Note. *راندن* 'to drive'. The verb *راندن* 'to drive' (aor. stem *rān-*) is a contraction of the causal *رواندن* *rav-ān-dan*, of the verb *رفتن* 'to go'; aor. stem *رَو* *rau*.

B. VERBS WITH A CHARACTERISTIC

1) Verbs with the Characteristic a

§ 76. The primitive roots of the class end in *u*, which is strengthened before the characteristic (i. e. *u* becomes *au*) to form the stem or base of the O.P. pres. indicative (e.g. rt. *bu*: pres. indic. stem *bav-a*). Persian generally lengthens the root-vowel in the infinitive; and for the aorist stem (which corresponds to the O.P. pres. indic. stem), usually employs *bū-* instead of *bau-* in the verb *bū-dan*; e.g.

ROOT	INFINITIVE	AORIST STEM
<i>bu</i> : (cf. S. <i>bhū</i>)	بودن <i>bū-dan</i> (poetical also <i>بُدن</i>) 'to be'	بَو <i>bau-</i> ; <i>bū-</i> (according to usage)
<i>shiyu</i>	شدن <i>shu-dan</i> (old <i>شودن</i>) 'to go, become'	شَو <i>shau-</i>
<i>dru</i>	درودن <i>durū-dan</i> <i>dirū-dan</i> } 'to reap' (conjunct <i>dr</i> dissolved in Persian)	دِرَو <i>dirau-</i> , or <i>durau-</i>
<i>nu</i> + prefix <i>uz</i>	زوندن <i>zi-nū-dan</i> <i>zu-nū-dan</i> } 'to neigh'	زَو <i>zinau-</i>

غَنودن 'to nod'; تَنودن 'to draw'. Rem. غَنودن *ghunūdan* 'to nod, doze' (a verb of doubtful origin), has for its aor. stem غَنَوُ *ghunau-*. تَنودن *tanūdan* 'to draw', &c., also has for its aor. stem تَنَوُ *tanau*. The characteristic of the class to which the root تَن belongs is *u*, not *a*: the stem of the O.P. pres. indic. is *tan-u*: *tanūdan* would therefore appear to be formed by false analogy.

باش Imperative of بودن. Note 1. A very common form of the aorist stem of بودن is باش *bāsh*. This, however, is not derived from the stem of the O.P. pres. indicative, but is a relic of the O.P. future in *-ishy-*; i. e. *bāsh* = O.P. *bavishy-a-* (cf. S. *bhavishya-*). From this, by analogy, comes the common, but improper imperative باش *bāsh*.

مُردن 'to die'. Note 2. The verb مُردن 'to die', also belongs to a class the roots of which take the characteristic *a*; but it is a class distinct from that noticed above. The root used in forming the stem of the ancient pres. indic. is a prim. *mṛ*; and before the characteristic the vowel *r* is changed to *riy-*, whence the primitive base *mriy-a-*, which, in O.P. appears as *mīry-a-*, and in the aorist stem of the Persian as *mīr-*. The infinitive stem comes from the strengthened base *mar* of the root *mṛ*; the root-vowel being changed to *u* (v. § 75, b). Thus we have inf. مردن *mur-dan* (base *mar*): aor. stem میر *mīr-* (= O.P. *mīry-a-*: primitive *mriy-a-*: rt. *mṛ*).

2) Verbs with the Characteristic *aya*

§ 77. The characteristic is, in some cases, added to an unmodified root, in others to a modified root.

(a) The characteristic is added to the unmodified roots of some primary verbs (chiefly roots ending in a consonant); but it is principally used in forming the bases of secondary verbs (causals, denominatives), and may be added to the aorist stems of most Persian verbs to form *secondary* bases. The characteristic is reduced in Persian to *ī*, and appears in the inf. stem alone; the aorist stem having the form of the root or base; as inf. stem پُرسِ- (for *parsī-*, v. § 75, b) = O.P. *frasaya-* (rt. *fras*). Examples are—

ROOT	INFINITIVE	AORIST STEM
<i>bakhs</i> + <i>aya</i>	بخشیدن <i>bakhsī-dan</i> 'to give, bestow'	بخش <i>bakhs-</i>
<i>fras</i> + „	پُرسیدن <i>pursī-dan</i> 'to ask'	پرس <i>purs-</i>
<i>ras</i> + „	رسیدن <i>rasī-dan</i> 'to arrive'	رس <i>ras-</i>
<i>karsh</i> + „	کشیدن <i>kashī-dan</i> 'to draw'	کش <i>kash-</i>
Ar. طلب + „	طلبیدن <i>talabī-dan</i> 'to seek'	طلب <i>talab-</i>
Ar. فهم + „	فهمیدن <i>fahmī-dan</i> 'to understand'	فهم <i>fahm-</i>

(b) For the most part, however, the primitive roots of this class end in *u*, and this vowel is strengthened (i.e. *u* becomes *āu*) before the characteristic is joined to the root to form the stem of the O.P. pres. indicative, so that the stem ends in *-āvaya-* (e.g. rt. *sru*: O.P. pres. indic. stem *srāvaya-*): *-āvaya-*, in the aorist stem of the Persian, is reduced to *-āy-*. The infinitive stem comes immediately from the root, the vowel of which is lengthened; e.g.

ROOT	INFINITIVE	AORIST STEM
<i>su</i> + prefix <i>ā</i>	آسودن <i>ā-sū-dan</i> 'to rest'	آسای <i>āsāy-</i>
<i>su</i> + „ <i>abi</i>	افزودن <i>af-zū-dan</i> فزودن <i>fu-zū-dan</i> } 'to increase' or <i>fi-zū-dan</i>	افزای <i>afzāy-</i> فزای <i>fuzāy</i> or <i>fizāy-</i>
<i>lu</i> + „ <i>ā</i>	آلودن <i>ā-lū-dan</i> 'to soil', &c.	آلای <i>ālāy-</i>
<i>du</i> + „ <i>ham</i>	اندودن <i>an-dū-dan</i> 'to incrustate, to coat, gild'	اندای <i>andāy-</i>
<i>lu</i> + prefixes <i>pati</i> and <i>ā</i>	پالودن <i>pā-lū-dan</i> 'to filter' خشودن <i>khashūdan</i> } 'to prune' کشودن <i>khushūdan</i>	پالای <i>pālāy-</i> خشای <i>khashāy-</i> or <i>khushāy</i>
<i>du</i> + prefix <i>uz</i>	زدودن <i>zidūdan</i> 'to clean', &c.	زدای <i>zidāy-</i>
<i>stu</i>	ستودن <i>sitūdan</i> 'to praise'	ستای <i>sitāy-</i>
<i>sru</i>	سُردن <i>surūdan</i> 'to sing'	سرای <i>sirāy-</i>

Note. To the above may be added the following verbs, although they do not come under the rule. They are formed by false analogy to verbs like فرمودن *farmūdan* (aor. stem فرمای: see next para.). The proper forms of the first and second are بخشیدن and بالیدن:—

ROOT	INFINITIVE	AORIST STEM
<i>bakhsh</i>	بخشودن <i>bakhshūdan</i> 'to give, forgive'	بخشای <i>bakhshāy-</i>
<i>bard</i>	بالودن <i>bālūdan</i> 'to grow', &c. (the conjunct <i>rd</i> becoming <i>l</i>)	بالای <i>bālāy-</i>
<i>rup</i>	رُبودن <i>rubūdan</i> 'to carry off'	رُبای <i>rubāy-</i>

3) Verbs with the Characteristic *ya*

§ 78. In these verbs the primitive root ends in *a*, or a base ending in *a* is substituted for the root in the O.P. pres. indicative. The characteristic is joined to the root, or to the substituted base (as, root *zan*; substituted base *zā*; whence *zāya-*, the stem of the O.P. pres. indic.). The infin. stem comes immediately from the root, or from the substituted base; but the aorist stem presents the root (or the base) with the characteristic added, the final *a* being dropped (as *zāy-* for *zāya-*). The final *ā* of the primitive root is changed in some Persian verbs (chiefly those derived from the root *mā*) to *ū* (in analogy with the verbs under 2), the aorist stems of which also end in *-āy-*. Thus two classes arise—*α*), verbs in which the vowel *ā* of the root is preserved in the infin. stem; and *β*), verbs in which the *ā* of the root is changed to *ū*; e.g.

ROOT OR BASE	INFINITIVE	AORIST STEM
<i>a</i>) <i>mā</i> + prefix <i>ā</i>	آمدن <i>ā-mā-dan</i> 'to prepare'	آمای <i>āmāy-</i>
<i>zā</i> (root <i>zan</i>)	زادن <i>zā-dan</i> 'to bring forth'	زای <i>zāy-</i>
<i>gā</i>	گادن <i>gā-dan</i> 'coire'	گای <i>gāy-</i>
<i>shā</i> + prefix <i>vi</i>	گشادن <i>gu-shā-dan</i> 'to open' (P. <i>gu</i> = Phl. <i>vi</i> = O.P. <i>vi</i>)	گشای <i>gushāy-</i>
<i>β</i>) <i>mā</i> + prefix <i>ā</i>	آمودن <i>āmūdan</i> = آمدن	آمای <i>āmāy-</i>
<i>mā</i> + prefixes <i>ā</i> and <i>uz</i>	آزمودن <i>āz-mū-dan</i> 'to try, test'	آزمای <i>āzmāy-</i>
„ + prefix <i>pati</i>	پیمودن <i>pai-mū-dan</i> 'to measure'	پیمای <i>paimāy-</i>
„ + „ <i>fra</i>	فرمودن <i>far-mū-dan</i> 'to order'	فرمای <i>farmāy-</i>
<i>shā</i> + „ <i>vi</i>	گشودن <i>gushūdan</i> = گشادن	گشای <i>gushāy-</i>
<i>mā</i> + „ <i>ni</i>	نمودن <i>nu-mū-dan</i> 'to show, to appear' (Phl. <i>nimūtan</i>)	نمای <i>numāy-</i>

4) Reduplicated Verbs

§ 79. Traces of reduplication in Persian verbs are found in the aorist stems that come from the O.P. roots *dā* 'to give, to place', and *stā* 'to stand'. The reduplicative syllable of the first of these is *da*; of the second, *i*. The stem of the O.P. pres. indic. is, in the one case, *dad-a-*; in the other, *ist-a-*, by fusion of the reduplicative syllable with the root. The conjunct *st* of the root *stā* is, in the Persian infinitive, broken up into *istā*, by the employment of a prosthetic *i* (ل); or, into *sitā*, by the insertion of *i* (v. § 3, a).

ROOT	INFINITIVE	AORIST STEM
<i>dā</i> 'to give' (S. <i>dā</i>)	دادن <i>dā-dan</i> 'to give'	ده <i>dih-</i> (from Phl. <i>dah</i> = O.P. <i>dad-a-</i> by elision of medial <i>d</i> , and substitution of <i>h</i>)
<i>dā</i> 'to place' (S. <i>dhā</i>) + pre- fix <i>ni</i>	نهادن <i>ni-hā-dan</i> 'to put down' (for <i>ni-dā-dan</i> : medial <i>d</i> being re- duced to <i>h</i>)	نه <i>nih-</i> (for <i>ni-dad-a</i> , by elision of the syllable <i>da</i> and re- duction of the 2nd medial <i>d</i> to <i>h</i>)
<i>stā</i>	استادن <i>istā-dan</i>	است <i>ist-</i>
	ستادن <i>sitā-dan</i>	سیت <i>sit-</i>
„ + pr. <i>adi</i>	ایستادن <i>īstā-dan</i> (archaic <i>ēstādan</i>)	ایست <i>īst-</i> (for <i>ēst-</i>)
„ + pr. <i>fra</i>	فیرستان <i>fīristādan</i> 'to send'	فرست <i>fīrist-</i>

Note 1. The stem of the secondary verb *parast-īdan* 'to worship', &c., is a relic of the aorist stem of an old verb *pari-stā-dan* 'to serve'.

Note 2. افتادن 'to fall', although it is not a reduplicated verb, forms its stems after the analogy of *istādan*. The root is inverted, and its vowel lengthened (i.e. *pat* becomes *ptā*); e.g.

rt. <i>pat</i> + prefix <i>ava</i>	$\left\{ \begin{array}{l} \text{اوفتادن } \bar{u}ft\bar{a}dan \text{ (archaic } \bar{o}f\text{-} \\ \text{t\bar{a}dan)} \\ \text{افتادن } uft\bar{a}dan \text{ (} u \text{, by light-} \\ \text{ening of } \bar{o} \text{ or } \bar{u} \text{)} \\ \text{فتادن } fut\bar{a}dan \text{, or } fit\bar{a}dan \end{array} \right.$	'to fall':	اوفت <i>ūft-</i> (for <i>ōft-</i>)
			افت <i>uft-</i>
			فت <i>fut-</i> , or <i>fit-</i>

5) Verbs with the Characteristics *nu* and *nā*

§ 80. These two classes of O.P. verbs may be noticed together; since, in Persian, each of the characteristics is reduced to *n*, and incorporated with the aorist stem (e.g. the aorist stem of *āfarīdan* is *āfarīn* = O.P. *āfrī-na* ; and the aorist stem of *kardan* is *kun* = O.P. *ku-nau*). The base *ku-* is the O.P. reduction of the primitive base *kr*.¹ The root-vowels *i*, *u*, are lengthened in Persian; e.g.

ROOT	INFINITIVE	AORIST STEM
<i>chi</i> + prefix <i>ā</i>	آچیدن <i>ā-jī-dan</i> } آزیدن <i>ā-zī-dan</i> } 'to sew' آژیدن <i>ā-zhī-dan</i> }	آچین <i>ājīn</i> - آزین <i>āzīn</i> - آژین <i>āzhīn</i> -
<i>frī</i> + ,, <i>ā</i>	آفریدن <i>āfarī-dan</i> 'to create'	آفرین <i>āfarīn</i> -
<i>chi</i> + ,, <i>ham</i>	انجیدن <i>anjī-dan</i> 'to crumble'	انجین <i>anjīn</i> -
<i>chi</i>	چیدن <i>chī-dan</i> 'to gather'	چین <i>chīn</i> -
<i>krī</i>	خریدن <i>kharī-dan</i> 'to buy'	خرین <i>kharīn</i> : (but far more common is خر <i>khar</i> -, as though from <i>khar-ī-dan</i>)
<i>stā</i>	بستادن <i>sitā-dan</i> } ستدن <i>sita-dan</i> } 'to take' استدن <i>ista-dan</i> } (<i>sita</i> - by lightening of <i>sitā</i> -)	ستان <i>sitān</i> - (whence the verb <i>sitāndan</i>)
<i>kar</i>	کردن <i>kar-dan</i> 'to do, make'	کن <i>kun</i> - (= O.P. <i>kunau</i> -)
<i>chi</i> + prefix <i>vi</i>	گزیدن <i>gu-zī-dan</i> 'to choose' (medial <i>ch</i> reduced to <i>j</i> , and thence to <i>z</i>)	گزین <i>guzīn</i> -
<i>sru</i>	شنودن <i>shunū-dan</i> } <i>shinū-dan</i> } شنیدن <i>shanī-dan</i> } 'to hear' شنفتن <i>shunuf-tan</i> } <i>shinuf-tan</i> }	شینو <i>shīnau</i> - (<i>shīnav</i> -: O.P. <i>su-nau</i> -; cf. S. <i>śr-ṇo</i> -)

¹ A similar reduction of the vowel *r* to *u* is found in Prākṛit and Hindi; e.g. H. *mu'ā* 'dead' = Prk. *mu'a'ō* = S. *mṛta + ka*.

Note. In the last three verbs the characteristic (*nu*) of the class appears, not only in the aor. stem, but also in the infinitive. The stem *su-nau-* of the O.P. is, in the first verb, reduced to *shu-nū-* (as *bau* to *bū* in the aor. of *būdan*), and in the third, *nau* (*nav-*) becomes *nuf-* (cf. *raf-tan*, *rav-*). The vowel *u* of the O.P. base *su-nau-* is the reduction of the primitive *ɣ* of *šɣ*, like *ku-* from *kɣ* in the verb *kardan*.

آگدن 'to fill, stuff' (a word of doubtful origin) has for its aor. stem آگین *āgīn-*, or آگن *āgin-*.

Rem. The *n* of *dān-*, the stem of the verbs *dan-istan* (§ 89) and *dān-ī-dan* 'to know', is the reduction of the characteristic *nā*, of the O.P.

6) Verbs with the Characteristic ta

§ 81. In the primitive language the forms in *ta* are denominative. In Persian verbs the characteristic appears in the aor. stem as *t*; e.g.

ROOT	INFINITIVE	AORIST STEM
<i>hvap</i>	خفتن <i>khuf-tan</i> 'to sleep' (rad. <i>p</i> changes to <i>f</i> before <i>t</i>)	خفت <i>khuft-</i> (= prim. <i>hvap-ta-</i>)
<i>sup</i>	سفتن <i>suftan</i> 'to pierce', &c.	سفت <i>suft-</i>
<i>skap</i>	شکفتن <i>shikif-tan</i> } 'to wonder', شگفتن <i>shigif-tan</i> }	شکفت <i>shikift-</i> شگفت <i>shigift-</i>
<i>gup</i> + prefix <i>ni</i>	نهفتن <i>ni-huf-tan</i> 'to hide' (medial <i>g</i> of <i>ni-gup-</i> is first changed to <i>gh</i> , and the <i>g</i> is then elided)	نهفت <i>nihuft-</i>

Note 1. From the primitive *hvap* comes an enlarged base *hvafs-*, from which is derived (the Phl. *hvafsī-tan*, and) the Persian خوابیدن *khuspīdan* 'to sleep'; the aorist stem of which is خُسپ *khusp-*. From the same root *hvap* is derived the noun *hvap-na* 'sleep'; from which comes the Persian خواب *khāb*; and thence the denominative خوابیدن *khābīdan* 'to sleep'; aorist stem خواب *khāb-*. Both خُسپ and خواب are sometimes erroneously said to be the aorist stems of خُفتن. They are, as a matter of fact, substituted for the aorist خفت to avoid the confounding of that tense with the past.

Note 2. Besides the infinitive سفتن there is a form سنبیدن *sumbīdan* 'to pierce'; aorist stem سنب *sumb-*. The stem of this verb is probably derived from a primitive *sump-*, or *sumf-*, enlarged from *sup*. To avoid confusion with the past tense of سفتن, سنب is substituted for سفت in the aorist of that verb.

Verbs with double roots

§ 82. In two verbs the infinitive and aorist stems are, in each case, derived from totally distinct roots ; e.g.

ROOT	INFINITIVE	ROOT	AORIST STEM
<i>gam</i> + prefix <i>ā</i>	آمدن <i>ā-ma-dan</i> 'to come'	<i>i</i> + prefix <i>ā</i>	آی <i>āy-</i> (= prim. <i>ā-aya-</i>)
<i>dī</i>	دیدن <i>dī-dan</i> 'to see'	<i>vain</i>	بین <i>bīn-</i>

In forming the verb *āmadan*, the root is first inverted (i.e. *āgam-* becomes *āgma-*), and the *g* is then elided.

C. VERBS WHICH CHANGE THE FINAL CONSONANTS OF THEIR ROOTS

§ 83. This class comprises those verbs which owe the apparent irregularity of their stems to the operation of certain phonetic laws ; or, in other words, verbs whose roots are altered phonetically in the stems according to the final radical consonant ; e.g. in contact with the *t* of the inf. ending—radical *ch*, *j*, or *z* is changed to *kh* ; radical *b* or *p*, to *f* ; radical *t* or *d*, to *s* ; radical *h*, to *s* ; and radical *s* remains unaltered. And before the initial vowel of the aor. endings, the same radical letters become respectively, *z* ; *b* or *v* ; *d* or *y* ; *h* ; *h*.

1) Verbs from roots ending in *ch*, *j*, or *z*

§ 84. The root-vowel is, in most cases, strengthened in the stems (e.g. *a* becomes *ā* ; *i* becomes *ē* ; *u* becomes *ō*). Final radical *ch* or *j*, is changed to *kh* in the infinitive, and to *z* in the aorist stem ; e.g.

ROOT	INFINITIVE	AORIST STEM
<i>raj</i> + prefix <i>abi</i>	افراختن <i>af-rākh-tan</i> فراختن <i>fa-rākh-tan</i>	افراز <i>af-rāz-</i> فراز <i>far-āz-</i>
<i>ruch</i> + " "	افروختن <i>af-rūkh-tan</i> فروختن <i>fur-ūkh-tan</i> (archaic <i>af-rōkh-tan</i> ; <i>fur-ōkh-tan</i>)	افروز <i>af-rūz-</i> (for <i>af-rōz-</i>) فروز <i>fur-ūz-</i> (for <i>fur-ōz-</i>)
<i>much</i> + " <i>ā</i>	آموختن <i>ām-ūkh-tan</i> 'to teach', &c. (archaic <i>ām-ōkh-tan</i>)	آموز <i>ām-ūz-</i> (for <i>ām-ōz-</i>)
<i>tach</i> + " <i>ham</i>	انداختن <i>an-dākh-tan</i> 'to cast', &c.	انداز <i>and-āz-</i>
<i>tuch</i> + " "	اندوختن <i>and-ūkh-tan</i> 'to collect' (archaic <i>and-ōkh-tan</i>)	اندوز <i>and-ūz-</i> (for <i>and-ōz-</i>)

ROOT	INFINITIVE	AORIST STEM
<i>vij</i> + prefix <i>ham</i>	انگيختن <i>angīkhtan</i> 'to excite' (archaic <i>angēkhtan</i> : radical <i>vi</i> being changed to <i>gi</i>)	انگيز <i>angīz-</i> (for <i>angēz-</i>)
,, + ,, <i>ā</i>	آويختن <i>āvīkhtan</i> 'to suspend' (archaic <i>āvēkhtan</i>)	آويز <i>āvīz-</i> (for <i>āvēz-</i>)
<i>baj</i>	باختن <i>bākhtan</i> 'to play'	باز <i>bāz-</i>
<i>vij</i>	بيختن <i>bīkhtan</i> 'to sift' (archaic <i>bēkhtan</i>)	بيز <i>bīz-</i> (for <i>bēz-</i>)
<i>pach</i>	پيختن <i>pūkhtan</i> 'to cook' (for change of root-vowel, <i>v. § 75, b</i>)	پز <i>paz-</i>
<i>tach</i> + prefix <i>para</i>	پرداختن <i>par-dākh-tan</i> 'to empty, to finish', &c.	پرداز <i>pardāz-</i>
<i>rich</i> + prefix <i>pati</i>	پرهیختن <i>parhīkhtan</i> 'to abstain' (archaic <i>parhēkhtan</i>)	پرهيز <i>parhīz-</i> (for <i>parhēz-</i>)
<i>tach</i>	تاختن <i>tākh-tan</i> 'to run', &c.	تاز <i>tāz-</i>
<i>tuch</i>	تويختن <i>tūkhtan</i> 'to pay' (archaic <i>tōkhtan</i>)	توز <i>tūz-</i> (<i>tōz-</i>)
<i>duz</i>	دويختن <i>dūkhtan</i> 'to sew' (archaic <i>dōkhtan</i>)	دوز <i>dūz-</i> (<i>dōz-</i>)
<i>rich</i>	ريختن <i>rīkhtan</i> 'to pour', &c. (archaic <i>rēkhtan</i>)	ريز <i>rīz-</i> (<i>rēz-</i>)
<i>sach</i>	ساختن <i>sākh-tan</i> 'to make', &c. سپويختن <i>sipūkhtan</i> 'to poke, thrust', &c. (archaic <i>sipōkhtan</i>)	ساز <i>sāz-</i> سپوز <i>sipūz-</i> (<i>sipōz-</i>)
<i>such</i>	سويختن <i>sūkhtan</i> 'to burn' (archaic <i>sōkhtan</i>)	سوز <i>sūz-</i> (<i>sōz-</i>)
<i>tach</i> + prefix <i>vi</i>	گداختن <i>gu-dākh-tan</i> 'to melt', &c.	گداز <i>gudāz-</i>
<i>rich</i> + ,, ,,	گريختن <i>gurīkhtan</i> 'to flee' (archaic <i>gurēkhtan</i>)	گريز <i>gurīz-</i> (<i>gurēz-</i>)
<i>miz</i>	ميختن <i>mīkhtan</i> 'to make water' (archaic <i>mēkhtan</i>)	ميز <i>mīz-</i> (<i>mēz-</i>)
<i>vach</i> + prefix <i>ni</i>	نويختن <i>nīvākh-tan</i> 'to caress'	نواز <i>nivāz-</i>

Note 1. The inf. *afṛākhtan* 'to raise', also takes the form *afṛāsh_{tan}*, which is probably a denominative from *afṛāz*, the *z* changing to *sh* before *t*.

Note 2. The aorist stem of the verb *piš_{tan}* 'to twist' is *piš_{ch}* (archaic *pēch*); whence the secondary (and more common) *piš_{ch}-ī-dan* (archaic *pēchīdan*).

Note 3. *nishākhtan* (aor. stem *nishān*) is an anomalous form of *nashāst_n* (v. § 86, (b)).

Note 4. A few roots which have *s* or *sh* for their final consonant, are treated like roots ending in *ch* or *j*; as are also one or two roots ending in *ch* or *g*, with *sh* added to them; but the *sh* only appears in the aor. stem; e.g.

ROOT	INFINITIVE	AORIST STEM
<i>mis</i> + prefix <i>ā</i>	<i>āmīkhtan</i> 'to mix' (archaic <i>āmēkhtan</i>)	<i>āmīz-</i> (for <i>āmēz-</i>)
<i>duk_h</i> (<i>sh</i>) for <i>dug</i> (<i>sh</i>)	<i>dūkhtan</i> 'to milk' (archaic <i>dōkhtan</i>)	<i>dūsh-</i> (for <i>dōsh-</i>), whence <i>dūshīdan</i>
<i>khshnās</i>	<i>shinākhtan</i> 'to know' (radical <i>khsh</i> reduces to <i>sh</i>)	<i>shinās-</i>
<i>vakh</i> (<i>sh</i>)-(from <i>vach</i>) + prefix <i>fra</i>	<i>fi-rūkh-tan</i> } 'to sell', <i>furūkh-tan</i> } (archaic <i>firōkh</i> , <i>furōkh</i> , &c.)	<i>firūsh-</i> (for <i>firōsh-</i>); <i>furūsh-</i> (for <i>furōsh-</i>)
<i>mis</i> + prefix <i>vi</i>	<i>gumīkhtan</i> 'to mix' (archaic <i>gumēkhtan</i>)	<i>gumīz-</i> (<i>gumēz-</i>)

Note 5. The inf. stem of *gusīkhtan* 'to break off' (archaic *gusēkhtan*), comes from the primitive base *vi* + *srk-* (from *srj*) of the root *sard* + *vi*. The aorist stem is the same as that of the verb *gusht_n* (v. § 88, (c)).

Note 6. The verb *sakht_n* 'to weigh' is a denominative from *sanj* (= *sang* 'a stone, a weight'), formed by elision of *n* and change of *j* to *kh*; as—Inf. *sakhtan*; aor. stem *sā_{ch}*: whence *sā_{ch}īdan*.

A similar reduction of the conjunct *nj* (from *ng*) to *kh* occurs in the infinitive stem of the following old verbs:

INFINITIVE	AORIST STEM
الفختن <i>alfakh-tan</i> 'to gain, acquire'	الفتح <i>alfanj-</i>
آهختن <i>ā-hikh-tan</i>	آهنج <i>āhanj-</i> (whence
آهیکختن <i>āhīkhtan</i> } 'to draw, draw out'	the secondary
(for <i>āhēkhtan</i>)	آهنجیدن
فرهختن <i>far-hakh-tan</i>	فرهنج <i>farhanj-</i> (whence
or <i>farhīkhtan</i> } 'to educate'	فرهنجیدن
فرهیکختن <i>farhīkhtan</i>	
(for <i>farhēkhtan</i>)	

2) Verbs from primitive roots ending in a labial (p, b)

§ 85. Final *p* or *b* of the root changes in the infin. stem to *f*; and in the aorist stem to *b* or *v*. The root-vowel is generally strengthened, especially in the aorist; e.g.

ROOT OR STEM	INFINITIVE	AORIST STEM
<i>khshub</i> + prefix <i>ā</i>	آشفتن <i>āshuftan</i> } 'to be dis-	آشوب <i>āshūb-</i>
	آشوفتن <i>āshūftan</i> } turbed', &c.	(<i>āshōb-</i>)
	(archaic <i>āshōftan</i>)	
<i>tap</i>	تافتن <i>tāftan</i> 'to burn', &c.	تاب <i>tāb-</i>
<i>rap</i>	رفتن <i>raftan</i> 'to go'	رو <i>rau-</i>
<i>rup</i>	رفتن <i>ruftan</i> 'to sweep'	روب <i>rūb-</i>
		(<i>rōb-</i>)
<i>tap</i> + prefix <i>abi</i>	شتافتن <i>shitāftan</i> 'to hasten'	شتاب <i>shitāb-</i>
(<i>abi-sh-tap</i>)		
<i>rip</i> + prefix <i>abi</i>	فریفتن <i>firīftan</i> 'to deceive'	فرب <i>firīb-</i>
	(archaic <i>firēftan</i>)	(<i>firēb-</i>)
	کافتن <i>kāftan</i> 'to dig', &c.	کاو <i>kāv-</i>
	(cf. <i>shikāftan</i>)	
	کوفتن <i>kūftan</i> 'to beat, pound'	کوب <i>kūb-</i>
	(archaic <i>kōftan</i>)	(<i>kōb-</i>)
<i>gub-</i>	گفتن <i>guftan</i> 'to say, tell'	گوی <i>gūy-</i> (for
		<i>gōy-</i> , for <i>gōb-</i> ,
		by elision of <i>b</i> ,
		and insertion
		of euphonic <i>y</i>)
<i>ā-yāp-</i>	یافتن <i>yāftan</i> 'to get, obtain', &c.	یاب <i>yāb-</i>

Note a. In the two following verbs (which are probably denominatives), *f* appears in the aorist stem, as well as in the infinitive :

INFINITIVE	AORIST STEM
شکافتن <i>shikāftan</i> 'to cleave, split' (from prim. <i>skapa</i>)	شکاف <i>shikāf-</i>
شکفتن <i>shikuftan</i> } 'to flower; to bloom'	شکف <i>shikuf-</i>
شکوفتن <i>shikūftan</i> } (archaic <i>shikōftan</i>) (fr. <i>skupa</i>)	شکوف <i>shikūf-</i> (<i>shikōf-</i>)

Note b. The verb شکیفتن *shikīftan* (archaic *shikēftan*), 'to be patient', is a denominative from شکیب *shikīb* (*shikēb*); whence the secondary شکیبیدن.

Note c. The aorist stems of the verbs گرفتن and پذیرفتن are irregular; e.g.

ROOT	INFINITIVE	AORIST STEM
<i>grab</i>	گرفتن <i>girif-tan</i> 'to take' (Phl. <i>graf-tan</i>)	گیر <i>gīr-</i> (Z. <i>geurva-</i>)
,, + prefix <i>pati</i>	پذیرفتن <i>pazī-ruf-tan</i> 'to receive' (Phl. <i>pat-graftan</i> , <i>patī-raftan</i> ; Pāzend <i>padī-raftan</i>)	پذیر <i>pazīr-</i>

Note d. For the verbs حُفتن 'to sleep', and سُفتن 'to pierce', v. § 81; and for شِنُفتن, v. § 80.

3) Verbs formed from roots ending in a dental (*d*, *nd*)

§ 86. The letter *s* before the inf. ending of ■ Persian verb (*dān-istan*, and the like, excepted) is, generally, either a radical letter, or comes from the change of a radical *d* to *s*. It is the latter class which we shall notice here.

The final *d* may appear in both the root and the stem of the O.P. pres. indic. of the primitive verb, without a preceding nasal; or the root may end in *d*, and the stem of the O.P. pres. indic. in *nd*; or both the root and the pres. indic. stem may end in *nd*. Hence the following three cases arise:

(a) When *d* is the final letter of both the root and the O.P. pres. indic. stem, the Persian substitutes *s* for *d* in the infinitive, and *y* for *d* in the aorist stem, in which the root-vowel is strengthened; e.g.

ROOT	INFINITIVE	AORIST STEM
<i>rād</i> + prefix <i>ā</i>	آراستن <i>ā-rās-tan</i> 'to adorn'	آرای <i>ārāy-</i> (for <i>ārād-</i>)
„ + „ <i>pati</i>	پیراستن <i>pai-rās-tan</i> „	پیرای <i>pairāy-</i>
<i>yud</i>	جُستن <i>jūstan</i> 'to seek'	جوی <i>jūy-</i> (archaic <i>jōy-</i> for <i>yaud-</i>)
<i>rud</i>	رُستن <i>rūstan</i> 'to grow'	روی <i>rūy-</i> (archaic <i>rōy-</i>)
<i>khshud</i>	شُستن <i>shustan</i> 'to wash'	شوی <i>shūy-</i> (archaic <i>shōy-</i>)

Note. In the aor. stem of the verb خواستن 'to wish', *h* is substituted for *d*; e.g. root *hvad*; infin. خواستن *khāstan* (for *hvād-tan*); aor. stem خواه *khāh-* (for *hvād-*).

(b) When the root ends in *d*, and the stem of the O.P. pres. indic. in *nd*, the *d* of *nd* is dropped in the aor. stem; e.g.

ROOT	INFINITIVE	AORIST STEM
<i>shad</i> + prefix <i>ni</i>	نشستن <i>ni-shas-tan</i> 'to sit down' (for <i>ni-shad-tan</i>)	نشین <i>nishān-</i> (for <i>nishānd-</i>)
<i>shād-</i> (causal stem of <i>shad</i>) + <i>ni</i>	نشاستن <i>ni-shās-tan</i> 'to seat'	نشان <i>nishān-</i> (for <i>nishānd-</i>), whence نشانندن

(c) When both the root and the pres. indic. stem of the primitive verb end in *nd*, the nasal is dropped in the inf. stem of the Persian, and may, or may not, appear in the aorist; e.g.

ROOT	INFINITIVE	AORIST STEM
<i>skand</i>	شکستن <i>shikastan</i> 'to break'	شکن <i>shikan-</i>
<i>band</i>	بستن <i>bastan</i> 'to bind'	بند <i>band-</i>
„ + prefix <i>pati</i>	پیوستن <i>paivastan</i> 'to attach', &c.	پیوند <i>paivand-</i>

Rem. With شکستن is probably connected the inf. خستن 'to wound', which has no aorist, or any other form, except the past خست, and the perfect participle خسته *khasta*.

4) Verbs from roots ending in *s* or *sh*

§ 87. If the final letter of the root is *s* or *h*, the infinitive stem has *s* and the aorist stem *h* for its final letter; e.g.

ROOT	INFINITIVE	AORIST STEM
<i>yah</i>	جستن <i>jas-tan</i> 'to leap up'	جه <i>jāh-</i>
	رستن <i>rastan</i> 'to become free'	ره <i>rah-</i>
<i>kas-</i> (as in <i>kasu</i> 'little')	کاستن <i>kāstan</i> 'to diminish' (with strengthening of root-vowel)	کاه <i>kāh-</i>

Note a. In the following verbs, radical *s*, in some cases, changes to *sh* before the infin. ending, and remains in the aorist stem. The root-vowel is generally strengthened.

ROOT	INFINITIVE	AORIST STEM
<i>ris</i>	رستن <i>ris-tan</i>	رِس <i>rīs-</i> (archaic <i>rēs-</i>)
	رِستن <i>rīs-tan</i> (archaic <i>rēstan</i>)	
	رِشتن <i>rishtan</i>	
	رِشْتن <i>rīshtan</i> (archaic <i>rēshtan</i>)	
<i>lis</i>	لِشتن <i>lish-tan</i> 'to lick' (archaic <i>leshtan</i>)	لِیس <i>līs-</i> (archaic <i>lēs-</i>)
<i>pis</i> + prefix <i>nī</i> (<i>nīpishta</i> 'written')	نوشتن <i>nu-vish-tan</i> or <i>nī-vish-tan</i> } 'to write'	نویس <i>nuvīs-</i> (old <i>nuvēs-</i>), or <i>nivīs-</i>

Note b. The verb خاستن 'to rise', has, in the aorist stem, *s* weakened to *z*; e.g. root *hvas*; infin. خاستن *khāstan*; aor. stem خیز *khīz-* (archaic *khēz* = prim. *hvais-*).

5) Verbs from stems ending in *-rsh*, *-rt*, or *-rd*

§ 88. *Sh* in the infin. stems of Persian verbs may come (as is seen from the preceding paragraph) from the contact of a radical *s* with the *t* of the infin. ending. In a few verbs moreover, it is derived from final *sh* in the primitive root; e.g. root *kush*; infin. *kushtan* 'to kill'; aor. stem *kush-*. But the verbs with which we are concerned here are those in which the infin. and aor. stems are derived from primitive stems ending in *-rsh*, *-rt*, or *-rd*.

(a) *Stems in -RSH.*—The *sh* may be a determinative letter added to a primitive root in *r* (i.e. *r(sh)*); or it may be a radical conjunct (*rsh*). In both cases, the *rsh* is reduced in the infin. stem to *sh*, and in the aor. stem to *r*; and the root-vowel is lengthened; e.g.

PRIM. STEM	INFINITIVE	AORIST STEM
<i>par(sh)</i> + prefix <i>ham</i>	انباشتن <i>am-bāsh-tan</i> 'to fill'	انبار <i>ambār-</i>
<i>kar(sh)</i> + prefix <i>ham</i>	انگاشتن <i>an-gāsh-tan</i> 'to think'	انگار <i>angār-</i>
<i>dar(sh)</i>	داشتن <i>dāsh-tan</i> 'to have, possess'	دار <i>dār-</i>
<i>karsh-</i> (from prim. <i>krsh</i>)	کاشتن <i>kāsh-tan</i> } 'to till', &c. کِشْتَن <i>kish-tan</i> }	کار <i>kār-</i>
<i>tar(sh)</i> + prefix <i>vi</i>	گذشتن <i>gu-zash-tan</i> 'to go by, to pass'	گذر <i>guzar-</i>
<i>tār(sh)</i> + prefix <i>vi</i> (causal)	گذاشتن <i>gu-zāsh-tan</i> 'to pass' (trans.)	گذار <i>guzār-</i> (whence گذاردن)
<i>mar(sh)</i> + prefix <i>vi</i>	گماشتن <i>gu-māsh-tan</i> 'to commit (to)'	گمار <i>gumār-</i>
<i>karsh</i> + prefix <i>ni</i>	نگاشتن <i>ni-gāsh-tan</i> 'to paint', &c.	نگار <i>nigār-</i>

Note 1. The verb پنداشتن 'to suppose' (aor. stem پندار) is a contraction of *pa-īn-dāsh-tan* 'to hold for this'.

Note 2. The infin. stem of کشتن is the reduction of the primitive *krsh*, the vowel *r* being, in this case, reduced to *i*.

(b) *Stems in -RT.*—The conjunct *rt* is reduced to *sh* in the infin. stem, and to *rd* in the aorist stem; e.g.

PRIM. STEM	INFINITIVE	AORIST STEM
<i>vart-</i>	گشتن <i>gash-tan</i> } 'to turn' (old) گاشتن <i>gāsh-tan</i> }	گرد <i>gard-</i>
,, + prefix <i>ni</i>	نوشتن <i>na-vash-tan</i> 'to fold up'	نورد <i>navard-</i>

(c) *Stems in -RD.*—The conjunct *rd* is reduced to *sh* (or *s*) in the infin. stem, and to *l* in the aorist stem; e.g.

PRIM. STEM	INFINITIVE	AORIST STEM
<i>sard-</i> + prefix <i>vi</i>	گستن <i>gu-sis-tan</i> 'to break, sever' (for <i>gusastan</i> , <i>sh</i> becoming <i>s</i>)	گسل <i>gusil-</i>
<i>hard</i>	هشتن <i>hish-tan</i> 'to leave, let alone' (through Phl. <i>hishtan</i>)	هل <i>hil-</i>

Verbs with the infinitive ending -is-tan (-as-tan)

§ 89. The ending *-is-tan* (*-as-tan*) of the infinitive of these verbs is itself the infinitive of the primitive verb *ah* 'to be' (*v. Darmesteter's Etudes Iraniennes*, § 173). The stem of the aorist is the same as that of the infinitive. The following are examples:—

INFINITIVE	AORIST STEM
بایستن <i>bāy-istan</i> 'to be necessary' (Phl. <i>apāy-istan</i>)	بای <i>bāy-</i>
پایستن <i>pāy-istan</i> 'to endure, tarry' (<i>pāy</i> = O.P. <i>pāda</i> 'foot')	پای <i>pāy-</i>
توانستن <i>tavān-istan</i> 'to be able' (from <i>tavān</i> 'power')	توان <i>tavān-</i>
خایستن <i>khāy-istan</i> 'to eat'	خای <i>khāy-</i>
دانستن <i>dān-istan</i> 'to know' (<i>dān</i> = O.P. <i>dā-nā</i> , rt. <i>dā</i>)	دان <i>dān-</i>
زیستن <i>zī-istan</i> 'to live' (Phl. <i>zīv-astan</i> , from prim. <i>jīva</i> 'life')	زی <i>zīy-</i>
شایستن <i>shāy-istan</i> 'to be fitting', &c.	شای <i>shāy-</i>
گریستن <i>gir-īstan</i> } گرستن <i>gir-istan</i> } 'to weep' (Phl. <i>grīstan</i> , from prim. <i>gari</i> (<i>gr-</i>))	گری <i>giriy-</i>
مانستن <i>mān-istan</i> 'to be like, to resemble'	مان <i>mān-</i>
نگریستن <i>nigar-ēstan</i> } نگرستن <i>nigar-istan</i> } 'to regard' (prefix <i>ni</i> + rt. <i>kar-</i>)	نگر <i>nigar-</i>
یارستن <i>yār-astan</i> } آرستن <i>ār-astan</i> } (syn. توانستن)	یار <i>yār-</i> آر <i>ār-</i>

APPENDIX II

NAMES OF THE LUNAR MONTHS

At the present day the Muhammadan Calendar is in use in Persia. The names of the lunar months are as follows :

1st	مُحَرَّم	7th	رَجَب
2nd	صَفَر	8th	شَعْبَان
3rd	رَبِيعُ الْأَوَّل	9th	رَمْضَان
4th	رَبِيعُ الثَّانِي	10th	شَوَّال
5th	جُمَادَى الْأَوَّلَى or جُمَادَى الْأُولَى	11th	ذِي الْقَعْدَةِ
6th	جُمَادَى الثَّانِي or جُمَادَى الْآخِرَى	12th	ذِي الْحِجَّةِ

These months are made to consist of 30 and 29 days alternately ; but in a period of 30 years, it is found necessary to intercalate the last month eleven times, so as to be reckoned 30 days instead of 29.

DAYS OF THE WEEK

	PERSIAN	ARABIC	
Sunday	يَكْشَنِبَه	يَوْمُ الْأَحَدِ	First day
Monday	دو شنبه	يَوْمُ الْاِثْنَيْنِ	Second „
Tuesday	سه شنبه	يَوْمُ الثَّلَاثَاءِ	Third „
Wednesday	چهار شنبه	يَوْمُ الْارْبَعَاءِ	Fourth „
Thursday	پنجشنبه	يَوْمُ الْخَمِيسِ	Fifth „
Friday	آدینه	يَوْمُ الْجُمُعَةِ	Day of assembly
Saturday	شنبه	يَوْمُ السَّبْتِ	Sabbath-day

To find the year of the Christian era corresponding to the Muhammadan year a calculation is necessary as the latter era is reckoned from the date of the flight of Muhammad from Mecca to Medina on July 15, 622. This flight is called in Arabic هِجْرَة *hijra*, and the years reckoned from it are known as *hijrī*. The months being lunar, the years bear no constant relation to the

corresponding years of the Christian era, but by the use of the subjoined formulæ the years of each era may be converted roughly into the corresponding years of the other. In the formulæ H is the *Hijrî*, and c the *Christian* year.

$$(a) H \times .97 + 621.54 = c.$$

$$(b) \frac{c - 621.54}{.97} = H.$$

e.g. A.D. 1910 = A.H. 1328-9.

THE PERSIAN SOLAR MONTHS

I.	فَرَوَزْدِين	March-April	VII.	مِهْر	Sept.-Oct.
II.	أَزْدَى بِيَهْت	April-May	VIII.	آبَان	Oct.-Nov.
III.	خُرْدَاد	May-June	IX.	آذَر	Nov.-Dec.
IV.	تَيْر	June-July	X.	دَى	Dec.-Jan.
V.	مُرْدَاد (old) مُرْدَاد	July-Aug.	XI.	بَهْمَن	Jan.-Feb.
VI.	شَهْرِيُور	Aug.-Sept.	XII.	إِسْفَنْدَارْمُنْ	Feb.-March

These months consisted of thirty days each, five days being added to the last month to make up the 365 days, ■ leap-year (سالِ كَبِيَسَة) being reckoned every fourth year to furnish an additional day.

Its New Year's day 'Naurūz' is a festival and begins the official year. It corresponds to the vernal equinox.

THE JALĀLĪ ERA

This era was instituted in A.D. 1079 by the celebrated Seljūq king Malik Shāh, and dates from the Naurūz of that year.

PART II—SYNTAX

BY

G. S. A. RANKING

INTRODUCTION

§ 1. Every sentence consists of two parts, the **Subject** and the **Predicate**.

The **Subject** is called by Persian grammarians مُبتدا *mubtadā*, or *مُسْنَد إِلَهِی* *musnad ilaihi*, and is the word or group of words about which some statement is made in the **Predicate**, which in turn is called *خَبَر* *khābar* or *مُسْنَد* *musnad*, and is that which is said about the **Subject**.

As a general rule the **Subject** stands first in the sentence, for example:—

مَلِکْ پُرسید *malik pūrsīd* 'the king asked'.

Here مَلِکْ is the **Subject** and پُرسید the **Predicate**.

Sometimes both **Subject** and **Predicate** are contained in a single word, the **Subject** being expressed in the verb-ending, e.g.

گُفتم *guftam* 'I said'. پُرسیدند *pūrsīdand* 'they asked'.

Here, then, the **Predicate** consists of a **Verb** alone, but it may assume other forms.

§ 2. The **Predicate** may consist of a **Verb** and a **Predicate Adjective** or **Predicate Noun** referring to the **Subject**:—

وَزیرِ نیکِ مَحْضَرِ بود *vazīr nīk mahẓar būd* 'the vazīr was good-natured'.

فَریدونِ پادشاهِ بود *Farīdūn pādshāh būd* 'Farīdūn was king'.

§ 3. The **Predicate** may consist of a **Verb** and an **Object**:—

خوَاهرِ درِیچِه برهَم زَد *khvāhar darīcha barham zad* 'the sister shut the window'.

§ 4. The **Predicate** may consist of a **Verb** and two **Objects**:—

اَوْرَا عِلْمِ تیرِ آموخت *ūrā 'ilm-i-tīr āmūkht* 'he taught him archery'.

§ 5. The **Predicate** may consist of a **Verb**, an **Object**, and a **Predicate Adjective** or **Predicate Noun** referring to the **Object**:—

قُلَّةٔ کوهِ مَلجایِ خودِ ساختند *qullā'i kūh maljā-i-khud sākhtand* 'they made the top of the hill their place of refuge'.

پادشاهِ وزیرِ را مَعزولِ کرد *pādshāh vazīr rā ma'zūl kard* 'the king deposed the vazīr'.

§ 6. A Noun, Adjective or Adverb may be replaced in a sentence by other parts of speech singly, or by a group of words doing the work of a single part of speech. Such a substituted word or group of words is called an **Equivalent** (Noun-equivalent, Adjective-equivalent, or Adverb-equivalent).

§ 7. A Noun-equivalent may be—

(1) A Pronoun:—

من بدبخت هستم و شما نیکبخت *man badbakht hastam va shumā nīkbakht*
'I am unfortunate and you are fortunate'.

(2) A Verb-Noun, including the Infinitive *مَصْدَر maṣḍar*, and the Abstract Noun *حَاصِلِ مَصْدَرِ ḥāsil-i-maṣḍar*:—

مُردنت به کیه مردم آزاری *murdanat bih ki mardum āzārī*
'thy death were better than the affliction of mankind'.

(3) An Adjective:—

عاقِلان گفته اند *'āqilān gufta and* 'wise men have said'.
بی تمیز ارجمند و عاقِل خوار *bī tamīz arjmand va 'āqil khawār* 'the senseless (man) is honoured and the wise (man) despised'.

(4) A Verb-adjective or Participial Adjective-noun:—

جوینده یابنده *jūyanda yābanda* 'he who seeks finds'.
آخر گرززاده گرس شود *akhir gurgzāda gurg shavad* 'the wolf-born eventually becomes a wolf'.

(5) A Clause (in a Complex Sentence, § 10):—in sentences where the Subject is introduced in English by the Formal Subject, *it*:—

معلوم نیست *ma'lūm nīst* 'it is not known'.

مخفی نیست *makhfī nīst* 'it is not hidden' (i.e. 'it is well-known').

(6) A word, or group of words quoted:—

مرد مذکر است *mard muzakkar ast*. The word *mard* is Masculine.
در لغت عربی شمس مؤنث *dar luḡhat-i-'Arabī shams mu'annaṣ musta'mal ast*. In Arabic the word *shams* is used as a Feminine.

§ 8. An Adjective-equivalent may be—

(1) A Verb-adjective:—

پلنگِ خفته *palang-i-khufṭa* 'a sleeping leopard'.
از پیشِ تند باد گریزان گشته *az pīsh-i-tund bād gurīzān gashta* 'fleeing before the fierce blast.'

(2) A Noun in apposition, with or without the *izāfat*, as the case may be:—

لقمانِ حکیم *Luqmān-i-ḥakīm* 'Luqmān the sage'.

رُودِ فِرَاتِ *Rūd-i-furāt* 'the river Euphrates'.

ایرانِ زمینِ *Īrān zamīn* 'the land of Īrān'.

هری رود *Harī rūd* 'the river of Herat (Harī)'.

The last two examples illustrate the inverted construction (see Part I).

(3) The Genitive Case expressed by the *izāfat*:—

شیرازِ فارسِ *Shīrāz-i-Fārs* 'Shīrāz in Fārs'.

قاهرهٔ مصرِ *Qāhira-i-Maṣr* 'Cairo in Egypt'.

محمودِ سبکتگینِ *Maḥmūd-i-Subuktigīn* 'Maḥmūd son of Subuktigīn'.

(4) An Oblique Case with a Preposition:—

بر کوهِ قلعهٔ *qal'at̄i bar kūh* 'a fort on a hill'.

اطاقی بالایِ پلهٔ *uṭāqī bālāyi pilla* 'a room upstairs'.

ریح از شمالِ *rīḥ az shimāl* 'a wind from the north'.

(5) A Clause in a Complex Sentence (§ 10):—

فولانرا که حبس فرمودهٔ *fulānrā ki ḥabs farmūdāt̄i* 'so-and-so whom thou hast imprisoned'.

§ 9. An Adverb-equivalent may be—

(1) An Oblique Case:—

خانهٔ برومِ *khāna biravam* 'I will go home'.

بیست فرسخِ راهِ رفتند *bīst farsakh rāh raftand* 'they travelled twenty leagues'.

روزِ یکشنبهٔ مُرد *rūz-i-yak shamba murd* 'he died on Sunday'.

Of this nature are the Arabic Adverb-equivalents فوراً *fauran*, &c.

(2) An Adjective:—

سختِ بیمارِ *sakht bīmār* 'exceedingly ill'.

تیز رفتِ *tīz raft* 'it went swiftly'.

(3) An Oblique Case with a Preposition:—

در خُفیهٔ گفتِ *dar khufiya guft* 'he said secretly'.

بِرملا *bar malā* 'openly'.

This construction is frequently found in Arabic phrases:—

جملة في الجمله *fi'l jumla* 'in short—briefly'.
بِالْأخِرِ *bi'l ākhir* 'eventually'.

(4) A Clause in a Complex Sentence (§ 10):—

... چندانکه واقف یافتند *chandānki wuqūf yāftand* 'as soon as they became aware ...'.

§ 10. **The Simple and the Complex Sentence.** A sentence which contains only one group of words with a Subject and a Predicate is called **Simple** (جملة مفرد *jumla-i-mufrad*):—

این خانه قاضی است *in khāna-i-qāzī'st* 'this is the Qāzī's house'.

A sentence which contains a principal group and a subordinate group, each having a Subject and a Predicate of its own is called **Complex** (جملة مرکب *jumla-i-murakkab*) and each of the groups is called a **Clause**. Example:—

این آن اسب است که برادر شما بمن داد
Subordinate Clause | Principal Clause
Īn ān asp ast | ki birādar-i-shumā baman dād
'This is the horse which your brother gave me'.

A Sentence is called in Persian grammar **جملة** *jumla*. Each individual word having a specific meaning of its own is called **کلمه** *kalima*, while an expression made up of two or more *kalima* and conveying an intelligible meaning is called **کلام** *kalām*. In sentences such as the following, **خدا واحد است** *Khudā wāhid ast* 'God is One'; each of the individual words is a *kalima*, taken together they constitute a *kalām*, the verbal element *ast* being called the **کلمة رابطة مثبتة** *kalima-i-rābiṭa-i-muṣbita* or 'the word which connects and affirms'. With finite verbs this *rābiṭa* or 'copula' is not required:—

اسب میدود *asp mī davad* 'the horse runs'.

شیر میغرید *shīr mī gheurrīd* 'the lion was roaring'.

§ 11. **Classification of the Sentence (جملة) in Persian:—**

A. **جملة مفرد** *jumla-i-mufrad* 'the Simple Sentence'.

(1) **جملة اسمیة** *jumla-i-ismīya* 'the "ism" Sentence, or "Noun" Sentence'.

Sentences of which the Subject is a Substantive:—

یوسف کتاب میخواند *Yūsuf kitāb mī-khvwānad* 'Yūsuf is reading a book'.

اسب روی میدان میدود *asp rū-i-maidān mīdavad* 'the horse is galloping on the plain'.

(2) جملة فعلية *jumla-i-fīliyya* 'the "Verb" (فعل) Sentence'.

Sentences in which the Verb stands first, as—

برداشتند او را و در آب افکندند *bardāshtand ūrā va dar āb afgandand*
'they took him up and threw him into
the water'.

Divisions (1) and (2) are again subdivided in the following way:—

(a) جملة خبرية *jumla-i-khabarīyya* 'the sentence which embodies a statement, the truth or falsehood of which can be proved by the nature of the case'.

(b) جملة إنشائية *jumla-i-inshā'īyya* 'the sentence which states a proposition whose truth or falsity cannot be proved from its inherent quality'.

Of this kind are Imperatives (أمر). Prohibitions (نهي). The Past Optative Tense as كاش عالم شدمی *kāsh 'ālim shudamī*. Oaths (قسم *qasam*). Exclamations (تعجب *ta'ajjub*). Questions (استفهام *istifhām*). Bargaining (معاملات *mu'āmalāt*) 'as when a seller says'; بخش میفروشم *bi-shish mīfarūsham* 'and the buyer replies'; بیخم *bīxam* 'I will sell it for six', and, 'I will buy it for five'.

(3) جملة ظرفية *jumla-i-ẓarfīyya* 'a Prepositional Sentence':—

بام رفتم *bālā-yi bām raftam* 'I went up on the roof'.
توی صندوق گذاردم *tūy sandūq guzārdam* 'I left it in the box'.

(4) جملة شرطية *jumla-i-shartīyya* 'a Conditional Sentence':—

اگر بیاید بگویم *agar biyāyad bigūyam* 'if he comes I will tell him'.

[N.B. In such sentences the protasis is called جزو شرطية *juzv-i-shartīyya*, and the apodosis جزو جزائیه *juzv-i-jizā'īyya*.]

(5) جملة دعائية *jumla-i-du'ā'īyya* 'Benedictory Sentence':—

که رحمت بران خاک باد *ki rahmat bar ān khāk bād* 'may blessings
light upon that land'.

[N.B. The که is called کاف دعا *kāf-i-du'ā*, in such sentences.]

(6) جملة نداءية *jumla-i-nidā'īyya* 'Vocative Sentences':—

کریما بخشای بر حال ما *Karīmā, bibakhshāe bar hāl-i-mā* 'Oh merciful
One! have pity on our condition'.

B. جملة مرکب *jumla-i-murakkab* 'the Complex Sentence' (§ 10).

The Complex Sentence has three principal divisions:—

(1) جملة معطوف *jumla-i-ma'tūf*. Co-ordinate Sentence, in which

the clauses are connected by Conjunctions (حُرُوفِ عَطْفِ *hurūf-i-'atf*):—

اندرون اوطاق آمد و روی صندلی نشست *andarūn-i-ūtāq āmad va rū-i-šandali nishast* 'he entered the room and sat upon ■ chair'.

(2) جملهٔ نتیجهٔ *jumla-i-natija* 'Consequence Sentence':—

چو عضوی بدرد آورد روزگار دگر عضوها را نماند قرار *chu 'uzvi bidard āvarad rūzgār digar 'uzvhā rā namānad qarār* 'when time afflicts one member' [as a consequence] 'the other members have no rest'.

(3) جملهٔ مُعْتَرِضَةٌ *jumla-i-mu'taraza* 'Parenthetical Sentence':—

همهٔ مردمان دور از جانِ شما بمَرَضِ طاعون گرفتار اند *hama-i-mardumān (dūr az jān-i-shumā) bi maraz-i-tā'ūn giriftār and* 'everyone (may it be far from thy life) is afflicted with the plague'.

§ 12. Co-ordination. Two or more Sentences, Clauses, Phrases or single words linked together by Conjunctions are called **Co-ordinate** (§ 11, B(1)), and the Conjunctions which link them together are called **Co-ordinating Conjunctions**:—

چه — چه *chi—chi* 'both—and'; 'whether—or':—

چه مرد چه زن *chi mard chi zan* 'both men and women'.

چه بر تخت مُردن چه بر روی خاک *chi bar takht murdan chi bar rū-i khāk* 'what matters it whether one dies on the throne, or on the bare ground'!

This same construction is used to express antithesis:—

چه من در ضعیفی و تنهای و چه تو با این قوت و لشکر *chi man dar za'ifi va tanhā'i va chi tū bā 'in quvvat wa lashkar* 'what am I in my weakness and loneliness compared with thee with this grandeur and army'!

نه — نه *na—na* 'neither—nor':—

نه در خزانه چیزی میبینم و نه لشکر برگ دارد *na dar khazāna chizi mībinam va na lashkar barg dārad* 'neither do I find anything in the treasury, nor has my army provisions'.

So also, خواه — خواه *khwāh—khwāh* 'either—or'.

یا — یا *yā—yā* 'either—or'.

هم — هم *ham—ham* 'both—and'.

And in poetry, اگر — گر *agar—gar* 'whether—or':—

خدا آن کزو نیکوئی یادگار *khunak ān kazū nīkū'ī yādgar bimānad*
 بمازند اگر بنده گر شهریار *agar banda gar shahryār* 'happy is he
 of whom goodness remains as a memorial,
 whether he be slave or sovereign'.

A Clause introduced by *که* *ki* (called *kāf-i-du'ā*) may be equivalent to a Co-ordinate Sentence:—

اگر بمیرد که خدا نکند خیلی پریشان خواهیم شد

'If he should die, which God forbid, we shall be exceedingly distressed'
 [cf. Gk. ὃ μὴ γένοιτο].

§ 13. The two parts of Syntax. Syntax has to answer two questions:—

1. How are meanings expressed in Sentences and parts of Sentences? This is answered in **Sentence Construction** (§§ 14-65).
2. What are the various uses of the forms of words? This is dealt with in **Meanings of Forms** (§§ 66-109).

SYNTAX

PART I. SENTENCE CONSTRUCTION

THE SUBJECT

§ 14. The Subject is either a Noun or a Noun-equivalent (§ 7), and stands, if a word, in the Nominative Case (حالتِ فاعلی *ḥālat-i-fā'ī*) at the beginning of the sentence:—

موسى عليه السّلام درويش را دید *Mūsā, 'alahis-salām darvīsh rā dīd*
'Moses, on him be peace, saw a dervish'.

وزیر دیگر پیش آمده مراسم
دعاگوئی بجا آورد *vazīr-i-dīgar pīsh āmada marāsīm-i-*
du'āgu'ī bajā āward 'another minister
came forward and made the customary
salutation'.

The Subject is not expressed by a separate word when it is sufficiently indicated by the Verb-ending:—

آوردہ اند کہ *āwarda and ki* 'they have said (it is said) that'.

میگویند *mīgūyand* 'they say'.

بدانند *bidānand* 'let them know'.

برویم *biravīm* 'let us go'.

The first two of the above expressions answer to the English 'they say', or the French *on dit*, the Subject (مردم) understood being vague and indefinite.

N.B. This Indefinite Construction is very frequently employed in Persian, where in English we use a Passive Verb, as for example:—

دیوار را از خشت بنا کرده اند *dīvār rā az khīshṭ binā karda and* = 'the
wall is built of brick'. Literally, 'they
have built the wall of brick.'

The Syntax of the Impersonal Verbs is treated of in § 21. See also the رفتنی form of Verbal Adjective (§§ 102, 103).

THE PREDICATE

§ 15. Rules for the Agreement of the Verb with the Subject.

Rule. A Singular Subject takes a Verb in the Singular and a Plural Verb follows a Plural Subject when that is animate:—

پسر نعره بزد و گفت *pisar na'ra bizad va guft* 'the boy shouted and said'.

مدبران مشورت کردند *mudabbirān mashwarat kardand* 'the ministers took counsel together'.

و خلائق برو گذرند *va khalā'iq barū guzarand* 'and people would pass over them'.

و سگان برو شاشند *va sagān barū shāshand* 'and dogs would micturate upon it'.

In the case of animals, however, a Plural Subject sometimes takes the verb in the Singular:—

نمی توانستم دانستن که *namī tavānistam dānistan ki*
گوسفندان از چه کمتر *gūsfandān az*
میشود *chi kamtar mīshavad* 'I could not divine how it was that the sheep were becoming fewer'.

Rule. If the Subject (فَاعِل) be Plural and inanimate, it will take a Singular Verb according to classical usage:—

کارها و فتحهای بزرگ بر *kārḥā va fathḥā-i-buzurg bar*
دست او برآمد *dast-i-ū bar āmad* 'many great achievements and victories were accomplished by his hand'.

Obs. In the Persian of the present day, however, we find Plural Verbs used with Plural Subjects, even when the Subject is inanimate—always provided it is not an Arabic Plural. Thus in the *Diary of Nāṣiru-d-Dīn Shāh*:—

بعضی فواره ها باهم بلند *bā'ze favvāra hā bāham buland mī shudand*
می شدند *'several fountains were playing at once'.*

Rule. An Arabic broken Plural representing an inanimate Subject will invariably take a singular verb:—

اشجار این باغ بار آورده است *ashjār-i-īn bāgh bār āvarda ast* 'the trees of this orchard are in fruit'.

Obs. In the Persian of the present day we occasionally find a Plural Personal Subject taking a Singular Verb:—

زن و مرد زیادی پیدا بود *zan u mard-i-ziyādī paidā būd* 'many men and women appeared'.

Rule. When the Subject is preceded by a Numeral Adjective in construction with it, classical usage permits either a Singular or a Plural Verb:—

(a) Verb in the Singular:—

پنجاه نفر در آن جنگ مجروح گشت *panjāh nafar dar ān jang majrūh gash*
 'fifty men were wounded in that battle'.

(b) Verb in the Plural:—

زیاده از هفت صد مرد زندانی بودند *ziyāda az haft sad mard-i-zindānī būdand*
 'there were more than 700 prisoners'.

Obs. In modern usage the Plural Verb is more commonly preferred, as for example:—

دو بست سیمد نفر سر چوبها گل بسته در دست گرفته بودند *duvīst sīṣad nafar sar-i-chūbhā gul basta dar dast girifta būdand*
 'there were two or three hundred persons holding in their hands bunches of flowers on sticks' (*Diary of Nāṣiru-d-Dīn Shāh*).

N.B. It should be observed that the Noun preceded by the Numeral Adjective is invariably put in the Singular.

Rule. When the Numeral Adjective is used in the plural to denote large or collective numbers the Verb must be in the plural:—

صدها مردم آمدند *ṣadhā mardum āmadand* 'hundreds of people came'.

Rule. A Collective Noun in the Singular takes either a Singular or a Plural Verb:—

(A) Verb in the Singular:—

رعیت بی ادب گشته است *ra'iyat bī adab gashita ast* 'the people have become undisciplined'.

بهر بام و در مردم شهر بود *bahar bām u dar mardum-i-shahr būd*
 'the people of the city were on every roof and at every door'.

مردم صومعه مسلمان نیست *mardum-i-ṣaumā'a Musulmān nīst*
 (*Anwarī*) 'the inmates of the monastic cell are not Muslims'.

(B) Verb in the Plural:—

آن جماعت بطلب من می آیند *ān jamā'at biṭalab-i-man mī āyand*
 'that company is coming in search of me'.

خلفی بتعصب بر و گرد آمدند *khalqī bita'aṣṣub bar ū gird āmadand*
'a whole people flocked round him in
partisanship'.

سپاه ماوراالنهر بمساکن خود باز
گشتند *sipāh-i-māwarā-un-nahr bimasākin-i-khud*
bāz gashtand 'the army of Māwaran-
nahr went back to their homes'.

Rule. Two or more Personal Subjects, each of which is in the Singular, form a Compound Subject, which requires a Plural Verb, the person to be used varying according as the composite idea is 'we', 'you' or 'they':—

طاووسی با زاغی در صحن باغی
فراهم رسیدند (Jāmī) *tā'ūsī bā zāghī dar ṣaḥn-i-bāghī farāham*
rasīdand 'a peacock and a crow
(they) met each other on the lawn of
a garden'.

من و یکی از رفقایم میخواهیم *man va yaki az rufaḡāyam mī khwāhīm*
'I and one of my companions (we)
wish'.

تو ماندی تو اگر در خدمت باشی
و اگر نه باشی شاید *tu vamanind-i-tu agar dar khidmat bāshīd*
va agar na mī bāshīd, shāyad 'thou
and the likes of thee, whether you
remain in service or not is immaterial'.

Rule. Two or more Impersonal (inanimate) Subjects take the Verb in the Singular:—

تلخی و خوشی و زشت و زیبا
بگذشت *talkhī u khushī u zisht u zībā biguzasht*
'bitterness and happiness, the ugly
and the beautiful passed away'.

باغچه و حوض و مهتابی است *bāghcha va hauṣ va mahtābī'st* 'there
is a garden and a reservoir and a
terrace'.

Rule. Where two Subjects in a Sentence occur with a Negative Verb which refers to both Subjects, the Verb is usually placed immediately after the first-mentioned subject agreeing with it, and is suppressed or understood after the second subject which is preceded by نه¹ and نه:

نه من رفتم و نه برادرم *na man raftam va na birādaram* 'neither
I nor my brother went'.

¹ It should be observed that in Persian the order of the persons is the same as that of Latin, *Ego et rex meus*. Thus we find the following:—

من و امپراطور قدری صحبت کردیم *Man va Imperātor qadrī ṣuḡbat kardīm*
'I and the Emperor talked together for ■ while'.

نه در شهر مردی زنده ماند *na dar shahr mardī zinda mānd va na zan*
 ونه زن 'neither a man nor a woman remained
 alive in the city'.

Rule. A Singular Subject may take a Plural Verb to indicate respect:—

این مرد عثمانرا دشمن داشت *in mard 'Uṣmān rā dushman dāsht,*
 خدای تعالی اورا دشمن دارند *Khudāe ta'āla ūrā dushman dārānd*
 'this man was an enemy to 'Uṣmān,
 God, He is exalted, is his enemy'.

The construction of the Verb following certain words requires separate consideration. These words are هر *har*, هر که *har ki*, همه *hama*, هیچ *hīch*, signifying 'every one, every one who, all, none', and هیچ کدام *hīch kudām* 'neither of two'.

With these words the usage varies, sometimes a Singular Verb is employed and sometimes a Plural Verb:—

هر که with Singular Verb:—

هر که با پولاد بازو پنجه کرد *har ki bā pūlād bāzū panja kard* 'who-
 ever comes to grips with ■ steel-
 armed one'.
 هر که بنام فریفته شود بنام *har ki binām farīfta shavad binām andar*
 اندر ماند *mānad* 'whoever is taken in by a
 mere name will be in want of bread'.
 هر که با مخالف پادشاه دوستی *har ki bā mukhālif-i-pādshāh dūstī*
 ورزد *varzad* 'whoever makes friends with
 the enemy of the king'.

هر که with Plural Verb:—

از هر که می پرسم با من راست *az harkī mī pūrsam bā man rāst na mī*
 نمی گویند *gūyānd* 'of all whom I ask, none will
 tell me the truth'.
 بشهر اندرون هر که برنا بدند *bishahr andarūn har ki barnā budānd*
 'all the young men in the city'.

هر with Singular Verb (this is the most common construction):—

هر خاری بتصبیحش زبانست *har khārī bitaṣḥīḥash zabān ast* 'every
 thorn is a tongue to utter his praise'.
 هر روز عید نیست *har rūz 'īd nīst* 'every day is not ■
 festival'.
 هر سخن وقتی و هر نکته *har sukhun vaqtī wa har nukta makānī*
 مکانی دارد *dārād* 'every speech has its own
 occasion and every point its place'.

هر with Plural Verb:—

هرگردنکش چنین همی پنداشتند *har gardankash chunīn hamī pindāshstand*
'every rebellious person had this idea'.

همه with Singular Verb:—

همه کس پدرم را شناسد *hama kas pidaram rā shīnāsad* 'every one knows my father'.

همه with Plural Verb:—

همه کس مرگش از خدا میخواهند *hama kas margash az Khudā mīkhwāhand*
'every one prays to God that he may die'.

هیچ with Singular Verb:—

و سرو را هیچ ازینها نیست *va sarv rā hīch azīnhā nīst* 'and none of these falls to the lot of the cypress'.

هیچ with Plural Verb:—

برو هیچ کس چشم نگماشتند *barū hīch kas chashm na gumāshstand*
'no one fixed the eye of hope upon him'.

هیچ کدام with Plural Verb:—

هیچ کدام پادشاهی نرسیدند *hīch kudām bi pādshāhī na rasīdand*
'neither the one nor the other attained to kingly dignity'.

PREDICATE ADJECTIVE OR NOUN REFERRING TO THE SUBJECT (§ 2)

§ 16. The chief Verbs which take a Predicate Adjective or Noun referring to the Subject, are Verbs denoting *to be, to become, to remain, to seem*:—

چو مهربان باشد دوست *chū mīhrbān bāshad dūst* 'when the Friend (God) is kind'.

چون رعیت کم شد *chūn ra'īyyat kam shud* 'when the subjects became few'.

جهان پایدار نماند *jahān pāedār na mānad* 'the world does not remain stable'.

شخص منت حقیر نمود *shakhs-i-manat haqīr namūd* 'my bodily form appeared contemptible to thee'.

سخن وی خوش آمد *sukhūn-i-vai khwush āmad* 'his words were acceptable'.

خارجیان بر تو سگان جهنم اند *Khārijīyān bar tu sagān-i-jahannum and* 'the Khārijīs are in thy sight dogs of hell'.

The Past Participle used as an Adjective to denote State or Condition occurs very frequently as a Predicate Adjective (Statistical Participle, § 107, b):—

اندر مجلس خلیفه واثق نشسته بود *andar majlis-i-khalīfa Wāṣiq nishasta būd* 'he was seated in the assembly of the Khalifa Wāṣiq'.

گفتم مردی ام گریخته که از خصمان میترسم *guftam, mardī am gurīkhta, ki az khaṣmān mī tarsam* 'I said, I am a man who am a fugitive, and am in fear of my enemies'.

THE OBJECT (§ 3)

§ 17. Verbs taking the Accusative (§ 69. Accusative Case).

The object is either a Noun or a Noun-equivalent, and as a general rule will stand in the Accusative Case (حالت مفعولی *ḥālat-i-maf'ūlī*) usually with the postposition *را*, *rā* denoting it:—

غلام را بدريا انداختند *ghulām rā bi daryā andākhtand* 'they threw the slave into the sea'.

اورا در زندان کردند *ūrā dar zindān kardand* 'they put him into prison'.

همه را گرفتار کردند *hama rā giriftār kardand* 'they arrested them all'.

کرده را نا کرده شعردم *karda rā nā karda shamurdam* 'I have accounted (thy) deeds as though they had not been done'.

Rule. Sometimes the Postposition *را*, *rā* is omitted, when no doubt can arise as to the Object of the Sentence (§ 69. Accusative Case):—

روی شفاعت بر زمین نهاد *rū-i-shifā'at bar zamīn nihād* 'he placed the cheek of intercession upon the ground'.

برخی برفت و درجی بدزدید *barkhī bi raft va durjī bi duzdīd* 'he went on a little and stole a casket'.

Rule. Even where there can be no ambiguity the Postposition *را*, *rā* is used to denote the Object in the Accusative, for *specification* (تعیین *tamīz*):—

قاضی جلاد را طلبید *Qāzī jallād rā ṭalabīd* 'the Qāzī sent for the executioner'.

Rule. In circumstances where the Object of the Sentence has already been mentioned the usual practice is to denote it in the Accusative Case by را *rā* :—

پادشاه درویش را پیش خواند *pādshāh darvīsh rā pīsh khwānd* 'the king summoned to his presence the darvīsh (already mentioned)'.

Rule. After the Reflexive Pronoun in the Objective Case را *rā* is added :—

خواست لشکر خویش را جمع آورد *khwāst lashkar-i-khwīsh rā jama' āvarad* 'he was about to collect his army'.

خویشتن را در آب انداخت *khwīshstan rā dar āb andākht* 'he threw himself into the water'.

Rule. After the Enclitic Pronouns (*Grammar*, § 59, b) when they denote the Accusative, را *rā* cannot be used :—

دیروز دیدمش *dī rūz dīdamash* 'I saw him yesterday'.

معزولش کرد *mā'zūlash kard* 'he deposed him'.

N.B. It follows from this rule that wherever we find را *rā* affixed to the Enclitic Pronoun, that Pronoun marks the Possessive Genitive case :—

که ترسد سرش را بکوبد بسنگ *ki tarsad sarash rā bikūbad bi sang* 'because it fears he will crush its head with a stone'.

Here سر او را = سرش را *sar-i-ūrā*.

این مُژده مرا نیست دشمنانم راست *īn muḏha marā nīst dushmanānam rā'st* 'this good tidings is not for me, it is for my enemies'.

Here را marks the Dative Case and دشمنان من = دشمنانِ من *dushmanān-i-man*.

THE PASSIVE CONSTRUCTION

§ 18. The Passive Construction is comparatively rare in Persian, and is to be avoided as a general rule, by making the Passive Subject the Object of a Transitive Verb in the Active Voice, the Agent being Impersonal :—

برج رَصد خانه روی تپهٔ بلندی ساخته اند *burj-i raṣad khāna rū-i tapa-i-bulandī sākhta and* 'they have built the observatory tower on the top of a high hill', where in English we should say 'the tower is built upon the top of a high hill'.

TWO OBJECTS

§ 19. Verbs taking two Accusatives. The Verb *آمُوختَن* *āmūkhtan* 'to teach', takes two Accusatives: one of the thing taught and the other of the person to whom it is taught:—

سیصد و پنجاه و نه بندش در *sī šad va panjāh va nuh bandash dar*
آمُوخت *āmūkht* 'he (the master) taught him
thoroughly three hundred and fifty-
nine grips'.

So also *کردن* *kardan* 'to make':—

که مرا عاقبت نشانه نکرد *ki marā 'āqibat nishāna nakard* 'who
has not in the end made me his
target'.

So also *پوشیدن* *pūshīdan* 'to clothe, put on':—

تنرا قباى سرخ پوشید *tanrā qabā-i-surkh pūshīd* 'he put on his
body a red mantle'.

Also *پنداشتن* *pindāshstan* 'to consider', and similar Verbs:—

غلیوازی قطعهای لعل را گوشتپاره *ghalivāzī qi'ahā-i-la'l rā gūshṭpāra hā*
ها پنداشته *pindāshṭa* 'a kite, thinking the frag-
ments of ruby to be pieces of meat'.

Rule. Verbs of *teaching, clothing, making, considering, &c.*, govern two Accusatives, one generally denoting a person, the other a thing, or one being the predicate of the other.

§ 20. Verbs taking an Accusative and a Dative. The Verb *دادن* *dādan* 'to give', whether used alone in its original sense, as well as in some of its compounds, requires the thing given to be placed in the Accusative (of the Direct Object), while the person to whom it is given is put in the Dative (of the Indirect Object) either in the form of the dative with *را*, *rā*, or expressed by the preposition *به* *bi*. The latter is conveniently used in circumstances which necessitate the use of *را*, *rā* to denote the Accusative (see § 17 for the uses of *را*, *rā*).

مَلِك را دشنام دادن گرفت *malik rā dushnām dādan girift* 'he
began to abuse (lit. to give abuse to)
the king'.

همه را بفروختم و بدو دادم *hama rā bifarūkhtam va badū dādam*
'I sold it all and gave it to him'.

So also *بخشیدن* *bakshīdan* 'to bestow', and other verbs of similar meaning.

فرستادن *fīristādan* 'to send', and its congeners.

With these Verbs of *sending*, the Dative is sometimes expressed by *به* *bi*, sometimes by the Prepositions *پیش* *pīsh-i*, or *نزد* *nāzd-i*, *سوی* *sū-i*, *پای* *paīy-i*, &c.:—

پی یعقوب پیغام فرستاد *paīy-i Ya'qūb paighām fīristād* 'he sent a message after Ya'qūb'.

آن غلام را که باذربایگان فرستاده بودم *ān ghulām rā ki bi Āzarbāīgān fīristāda būdam* 'that servant whom I sent to Āzarbāīgān'.

Obs. *fīristādan* is frequently constructed with a clause introduced by *تا* *tā* (Latin *ut*) denoting the object of the mission.

نمودن *namūdan*, and other Verbs meaning *to show*:—

چون پشت برهنه کرد و محمود نمود *Chūn pusht barahna kard wa bi Maḥmūd namūd* 'when he bared his back and showed it to Maḥmūd'.

گفتن *guftan* 'to tell, say', and other Verbs of similar import.

Obs. With Verbs of *saying* the sociative is frequently used (expressed by the Preposition *با* *bā*):—

اگر با حاجبانش گفتندی *agar bā ḥajībānash guftandī* 'if they spoke to his chamberlains'.

سپردن *sīpardan* 'to entrust, make over to'; *گذاشتن* *guzāshtan* 'to leave to', and similar Verbs:—

دو کس مال خود پیرزنی را سپردند *du kas māl-i-khāvud pīr-i-zanī rā sīpardand* 'two persons entrusted their property to an old woman'.

لاشه را بخاک سپردند *lāsha rā bi khāk sīpardand* 'they committed the body to the earth'.

بازی و ظرافت بندیمان بگذار *bāzī o ḡarāfat bi nadīmān bi guzār* 'leave sportiveness and facetiousness to boon-companions'.

Rule. Verbs of *giving, sending, showing, telling, entrusting, leaving, and the like* take an Accusative (Direct Object) and a Dative (Indirect Object).

§ 21. Verbs taking ■ Case and ■■ Infinitive (or an apocopated Infinitive). The Infinitive, with the Verbs hereafter enumerated, was more commonly used by the earlier Persian authors, in later Persian the Infinitive gave place to a shortened form resulting from the dropping of the final letter of the Infinitive.

توانستن *tawānistan* 'to be able', and its congeners:—

گفت بگسل نتوانست گیسستن *guft bigusil, natawānist gusistan* 'he said, "Break it!" he was not able to break it'.

یکن دوگان بتوان گسیخت *yagān, dugān bitavān gusākh* 'single, or by twos one can break them'.

خواستن *khwāstan* 'to desire' and similar verbs expressing *wish, intention, or inception*:—

مرا گرفتن خواستند *marā giriftan khwāstand* 'they were about to seize me'.

پادشاه را دشنام دادن گرفت *pādshāh rā dushnām dādan girift* 'he began to abuse the king'.

گوگرد پاری بچین خواهم بردن *gūgird-i-Pārsī bi Chīn khwāham burdan* 'I intend to take Persian sulphur to Chīn'.

Impersonal Verbs expressing *fitness, propriety, necessity, possibility*:—

ابنای جنس ما را نشاید جز راستی سخن گفتن *abnā-i-jins-i-mā rā na shāyad juz bi rāstī sukhun guftan* 'it is not fitting for men like us to say anything except that which is true'.

سر چشمه شاید گرفتن ببیل *sar-ē-chashma shāyad giriftan bi bīl* 'it is possible to stop the fountain-head with a spade'.

هیچ ایقا نباید کردن *hīch ibqā na bāyad kardan* 'one ought on no account to spare (them)'.

اورا شایست تاجبخشی کرد *ūrā shāyist tājbaḥshī kard* 'it was fitting that he should have been crowned king'.

باید دانست *bāyad dānist* 'one should know'.

مال بخزانه بایست رسانید *māl bi khazāna bāyist rasānīd* 'you ought to have paid the money into the treasury'.

این را شرح نتوان داد *īn rā sharḥ na tavān dād* 'one cannot describe this'.

می تواند که آنرا بهرآه برده باشد *mī tavānad ki ānrā bi Harāt burda bāshad* 'it is possible that he may have taken it to Herāt'.

N.B. It will be observed that in the above examples the Verbs *شایستی* and *بایستن* are used impersonally followed by an Infinitive or apocopated Infinitive. Sometimes, however, the Verb denoting the

action of which the propriety or necessity is affirmed is put in the present of the Subjunctive. For example:—

باید بروم	<i>bāyad biravam</i> ‘I must go’.
باید که برخیزی و بیائی	<i>bāyad ki barkhīzī va biyā’ī</i> ‘thou must arise and come’.
بایستی این را آنجا بگذاری	<i>bāyistī īn rā ānjā biguzārī</i> ‘you ought to have left it there’.
نشاید که نامت نهند آدمی	<i>na shāyad ki nāmat nihand ādamī</i> ‘it is not fitting that they should call thee a man’.

It must be remembered also that *شایستن* is occasionally also used personally:—

این قوم که مجلس خاص را شایند	<i>īn qaum ki majlis-i-khāṣṣ rā shāyand</i>
	‘the persons who are suited to a private audience’.

Obs. Verbs of *ordering, asking, permitting, restraining,* and the like, usually take a clause introduced by *تا* (equivalent to the Latin *ut*, or with a negative verb answering to the Latin *ne*), followed by the Verb in the Present Subjunctive, or the Preterite, according as the *object* of the action or its *actual result* is intended to be expressed:—

(a) Present Subjunctive:—

فرمود تا وی را در زندان محبوس کنند	<i>farmūd tā vai rā dar zindān maḥbūs kunand</i>
	‘he ordered that they should shut him up in prison’ (result uncertain).

(b) Preterite:—

خلیفه فرمان داد تا بهر بیتی هزار درم بوی دادند	<i>khalīfa farmān dād tā bihar baitī hazār diram bi vai dādand</i>
	‘the <i>khalifa</i> ordered them to give him a thousand dirams for each couplet (i.e. with the result that the order was carried out)’.

PREDICATE ADJECTIVE OR NOUN REFERRING TO THE OBJECT (§ 5)

§ 22. In Persian, the chief Verbs which take a Predicate Adjective or Noun referring to the Object are Verbs of *making, making out to be, calling, considering, showing, leaving, recognizing,* and the like:—

اورا ولی عهد خودش ساخت	<i>ūrā walī ‘ahd-i-khwaṣṣh sākht</i>
	‘he made him his heir’.
و یا کسی را خون آلود کرد	<i>va yā kasī rā khūn ālūd kardā-ī</i>
	‘or if thou hast defiled any one with blood’.

خویشان را بازارگان وا نمود	<i>khwāsh-tan rā bāzārgān vā namūd</i> 'he represented himself as a merchant'.
آن وزیر را راست روش گفتندی	<i>ān vizīr rā Rāst-ravish guftandī</i> 'they used to call that vizīr Rāst-ravish'.
دشمن نتوان حقیر و بیچاره شمرد	<i>dushman natavān haqīr u bīchāra shā-murd</i> 'one should not consider an enemy contemptible nor helpless'.
او خویشان را دشمن دلی نمود	<i>ū khwāsh-tan rā dushman-i dilī namūd</i> 'he showed himself to be an inveterate enemy'.
دیوار را نا تمام گذاشته فرار کردند	<i>dīvār rā nā tamām guzāsh-ta firār kar-dand</i> 'they fled, leaving the wall unfinished'.

This Predicate Adjective or Noun in some cases denotes—

(a) The result of an action:—

بیشتر لشکر را بی برگ و بی ساز کرده ام	<i>bīsh-tar lashkar rā bī barg u bī sāz karda am</i> 'I have made most of the army provisionless and void of equipment'.
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(b) What the object is, was, or will be at the time of the action:—

شهر پناه را مطلقاً منهدم باید کرد	<i>shahr panāh rā muṭlaqan munhadam bāyad kard</i> 'we must entirely demolish the fortifications'.
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Obs. With certain Verbs the Preposition جای *jā-i* 'in place of, instead of', or some similar preposition may be inserted before the Predicate Noun. When this occurs, the Noun is attracted into the Genitive Case:—

برگهای درخت را جای پوشاک در بر می کنند	'They wear leaves of trees as clothes'.
اورا جای پدر می شمردم	'I looked upon him as my father'.

KINDS OF SENTENCES. (See § 11)

I. STATEMENTS

§ 23. **Statements of Fact** (Negative (نفی *nafī*) expressed by نه *na*):—

فارسی می گوید	<i>Fārsī mī gūyad</i> 'he speaks Persian'.
فارسی نمی گوید	<i>Fārsī na mī gūyad</i> 'he does not speak Persian'.

§ 24. Modest Assertions, i.e. Cautious or Hesitating Statements:—

توان گفت *tawān guft* 'one might say'.

گویا *gūyā* 'as though'.

تو گفتی *tu guftī* 'one would say'.

مانا *mānā* 'as though'.

II. WILL-SPEECH, i.e. COMMANDS, WISHES, CONCESSIONS

§ 25. Commands (أمر *amr*):—

رَو or بَرَو *rau* or *bi-rau* 'go'. امر حاضر *amr-i-hāzīr*.

بِرَوَد *biravad* 'let him go'. امر غائب *amr-i-ghā'ib*.

رَو می <i>mī rau</i> or رَو همی <i>hamī rau</i>	}	'always go'. امر مُدامی <i>amr-i-mudāmī</i> . ¹
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Rule. Commands to a person present to take immediate effect are expressed by the Imperative known as *amr-i-hāzīr*, *hāzīr* signifying 'present'.

Commands of an indirect nature to be conveyed to one who is absent are expressed by the Present Subjunctive in the third person singular or plural. This is known as *amr-i-ghā'ib*, *ghā'ib* signifying 'absent'.

Commands of a permanent or continuous nature are expressed by the unaugmented Imperative with می *mī* or همی *hamī* signifying 'always' prefixed. This is called *amr-i-mudāmī*, *mudāmī* signifying 'continuous'.

Obs. In the First Person Singular or Plural the Subjunctive is used with a preceding Imperative as a sort of polite command:—

بگو ببینم *bigū bibīnam* 'come tell me' (modern idiom).

Obs. Sometimes the two are combined, an Imperative preceding followed by a Clause in the Subjunctive expressing the object of the command:—

ای مردان بکشید تا جامهٔ زنان
 نپوشید *āi mardān bikūshīd, tā jāma-i zanān na pūshīd* 'ho! men make an effort, in order that ye may not wear women's garments', i.e. 'that you may not be branded as cowards'.

¹ In the modern colloquial idiom the imperative is often preceded by the word هَی, which is an interjection answering to the English hollo! there! e.g. هَی برو — هَی بخوان (v. Grammar, § 75. 5. b. Rem.).

§ 26. Prohibitions (Negative commands نهی *nahī*):—

مگوی	<i>magū</i> 'do not speak'.
نگوی	<i>nagū</i> 'do not speak' (modern idiom).
مگوئید	<i>magū'id</i> 'do not (ye) speak'.
نگوید	<i>nagūyad</i> 'let him not speak'.
نگویند	<i>nagūyand</i> 'let them not speak'.

Rule. Prohibitions are expressed in Classical Persian by prefixing م *ma* to the Imperative.

Obs. In the modern idiom م *ma* is generally replaced by ن *na*. The indirect prohibition is expressed by the Present Subjunctive with the prefixed negative ن *na*.

Obs. Closely allied to the Prohibitive is the Negative of the Precative (see § 91), مباد *mabād* or مبادا *mabādā* 'may it not be'; cf. Greek μη γένοιτο 'let it not happen':—

مبادا که گزندی بتو رسانم	<i>mabādā ki gazandī bitū rasānam</i> 'may it not be that I should do thee an injury', i.e. 'lest I should', &c.
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In this sense we also find in earlier Persian the form نباید *na bāyad*:—
 نباید که مرا کراهیتش بدل آمده باشد *na bāyad ki marā karāhiyatash badil āmada bāshad* 'may it not be that he has taken a dislike to me in his heart'.

§ 27. Wishes. *Rule I.* Wishes are expressed either by the Precative when the wish is positive, as:—رحمت بران خاک باد 'blessings be upon that land!' or, by the negative of the Subjunctive or negative Precative when the wish is that some contingency may not happen. The Precative is the more intense form of speech. Thus:—
 خدا نکند or خدا نکناد *Khudā na kunad* or *Khudā na kunād* 'God forbid!'

Rule II. Wishes that something may happen in the future may be expressed by کاش *kāsh*, کاشکه or کاشکی followed by the Present Subjunctive (= Future Optative):—

کاش آن آفتابه و سطل که ازین جای بری هم بما بفروشی	<i>kāsh ān āftāba va satl ki azīn jāe barī ham bimā bifarūshī</i> 'would that you would sell to me the ewers and bowls you carry away from here'.
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کاش خدا آرزوی شعله خانم برساند *kāsh Khudā ārzū-i-Shu'la Khānam bira-sānad* 'would that God might fulfil the desire of Shu'la *Khānam*'.

Rule III. Wishes that something were otherwise than it actually is, or that something had been in the past otherwise than it actually was, are to be expressed by the Optative particles کاش, کاشکه or کاشکی followed by the Past Imperfect, called ماضی تمنائی 'the past of desire' (Past Optative):—

کاش برادرم آمدی *kāsh birādaram āmadī* 'would that my brother had come!'

کاش باران نمی بارید *kāsh bārān na mī bārīd* 'would that it had not rained!'

Obs. Regretful wishes referring to past time may be expressed by چه followed by the Past Imperfect (see § 96):—

چه بودی اگر من آن درخت را بدانستی *chi būdī agar man ān dirakht rā bidānistamī* 'what a good thing it would have been had I known that tree'.

For expression of indirect wishes, see § 57.

§ 28. Concessions.

گیرم که *gīram ki* 'granted that ...'

فرض کنید که *farz kunīd ki* 'suppose that ...'

بفرض محال *bi farz-i-muḥāl* 'to suppose an impossibility'.

اگر مرده هم باشد *agar murda ham bāshad* 'even if she be really dead'.

Concessions are expressed in a variety of ways, as the above phrases will show. No general rule can be formulated.

III. QUESTIONS

§ 29. Any of the forms of the Statement (§ 23) may become Interrogative:—

فارسی می گوید *Fārsī mī gūyad* 'does he speak Persian?'

عربی نمی دانید *Arabī na mī dānīd* 'do you not know Arabic?'

ندانستی که بینی بند بر پای *na dānistī ki binī band bar pāe* 'didst thou not know', &c. ?

a. *Deliberative Questions*, i.e. questions as to what is or was to be done:—

رَوَم یا نه روم *ravam yā na ravam* 'should I go or not?'

جوابش بدهم *jawāb ash bidīham* 'should I answer him?'

چه باید کرد *chi bāyad kard* 'what ought I to do?'

چه توان گفت *chi tawān guft* 'what was to be said?'

Rule. Questions as to what is to be done in present or future time are expressed by the Subjunctive, or by the use of the Impersonal Verbs *بایستن bāyistan* or *توانستن tawānistān* with the apocopated Infinitive (*see § 21 ante*).

b. **Modes of Introducing Questions** :—

1. ایا دیدید *ayā dīdīd* 'did you see?'

[Answer بلی دیدم *bale, dīdam* 'yes (I saw)'.]

نه شنیده *na shunīda ī* 'hast thou not heard?'

[Answer نه خیر نشیدم *na khair, na shunīdam* 'no'.]

Obs. In Persian the Verb of the question is repeated, idiomatically, in the answer.

Rule. Questions which may be answered with 'yes' or 'no' are often introduced by Interrogative Particles.

2. مگر سر پادشاهی نداری *magar sar-i pādshāhī na dārī* 'can it be that thou hast no care for sovereignty?'
گفت مگر جنب است گفت نه *guft, magar junub ast? Guft, na* 'he asked, "Is he, perhaps, ceremonially unclean?" He replied, "No"'.
Rule. If there is a doubt in the mind of the questioner, the question is best introduced by the Adverb مگر *magar* 'perhaps, possibly'.

3. که می آید *ki mi āyad* 'who is coming?'

این چه دعاست *īn chi du'ā'st* 'what kind of prayer is this?'

گفت چگونه *guft, chigūna* 'he asked, "How so?"'
چندین روزگار کجا بودی *chandīn rūzgār kujā būdī* 'where hast thou been so long a time?'

چرا نزدیکتر نیائی *chirā nazdīktar niyā'ī* 'why dost thou not come nearer?'

Rule. Questions which cannot be answered with 'yes' or 'no' are introduced, as in other languages, by Interrogative Pronouns, Adjectives or Adverbs without any Interrogative Particle.

IV. EXCLAMATIONS

§ 30. Some of the above-mentioned forms of speech, more particularly *چه chi*, become exclamatory :—

چه سختیها دیدم *chi sakhtīhā dīdam* 'how many hardships have I suffered!'

چه خوش گفت آن *chi khush guft ān* 'how well did that man say!'

THE COMPLEX SENTENCE (§ 10)

§ 31. Adverb Clauses are classified according to the Adverbial meaning which they express. Thus we have Adverb Clauses of—

(a) Time, introduced by—

چون *chūn*, وقتیکه *waqtī ki* 'when'.

بعد از *bād az*, پس از *pas az* 'after'.

همینکه *hamīnki*, چندانکه *chandānki* 'as soon as'.

تا *tā*, تا که *tā ki*, مادام *mā dāma ki* 'whilst'.

از پیش *pīsh az*, قبل از *qabl az* 'before'.

از آن باز *az ān bāz* 'from that time forward'.

(b) Place, introduced by—

که آنجا *ki ānjā* 'where, whither'.

که از آنجا *ki az ānjā* 'whence'.

(c) Reason, introduced by—

چونکه *chūnki*, زیرا که *zīrāki*, چرا که *chirāki*, چپه *chi* 'because, since'.

چونکه *chūnki*, بنابراینکه *binābarīnki* 'for the reason that'.

از بسکه *az baski* 'inasmuch as'; حالانکه *ḥālānki* 'whereas'.

(d) Purpose, introduced by—

تا *tā*, که *ki*, تا که *tā ki*, که *ki tā* (with Subjunctive) 'in order that'.

تا *tā* (with Negative Verb) 'lest, so that—not'.

مبادا *mabādā* 'lest'.

(e) Result, introduced by—

تا *tā* (with Preterite Indicative) 'so that',

که *ki* ,, ,, 'that'.

(f) Condition, introduced by—

اگر *agar* 'if'.

(g) Concession, introduced by—

هرچند که *har chand ki*, با اینکه *bā īnki*, اگرچه *agarchi* 'although'.

هم — اگر *agar—ham* 'even if'.

هرچند *harchand*, هرچند که *harchand ki* 'however much'.

(h) Comparison, introduced by—

چون *chūn*, چو *chū*, همچو *hamchū*, چنانچه *chunānchi* 'as, just as'.

هر قدر *har qadr* 'in proportion as'.

هر چه *har chi*, چندانکه *chandānki*, چندک *chandki* 'the more . . . the more' (these are all followed by Comparatives, § 44).

هر چه *har chi* if followed by a Comparative without a second clause has the meaning of the utmost possible, and is equivalent to the Latin *quam* with the Superlative; e.g. هر چه زودتر = *quam celerrimé*.

از *az* or که *ki* following the Comparative (or Positive used as a Comparative).

(i) Comparison + Condition, introduced by—

گويا *gūyā*, که *ki gūyā*, تو گفتي *tu guftī* 'as if, as though'.

(j) Comparison + Result, introduced by—

که *ki* (following a clause expressing either positive or negative comparison), with Subjunctive.

TEMPORAL CLAUSES (Clauses of Time, § 31, a)

§ 32. 1. Those whose action is marked as *fact*:—

رفيق چون اين سخن بشنيد بهم
بر آمد 'When my companion heard this speech
he grew angry'.

چون بسن رشد و تميز رسيد قومی
از جوانان غاشیة متابعتش
بر دوش گرفتند 'When he arrived at years of discretion
a tribe of young men took the saddle-
cloth of obedience to him upon their
backs'.

تا اين خرك جوان بود و كار تومی
توانست كرد علفش همی دادی 'So long as this poor ass was young and
able to do thy work thou didst give
him his fodder regularly'.

انديشناك همی رفت تا روز
بلند شد 'He kept on journeying full of anxious
thought till the day was begun'.

2. Those whose action is marked as (a) *prospective*, i.e. merely contemplated as a future contingency; or (b) *general*:—

(a) *Prospective*:

اينجا بنشين تا ترا پيش خداوند
تير بریم 'Sit here until I shall take you before
the Lord of the arrow'.

تا جان دارم 'As long as I shall live'.

چون بزرگان در آمدن گیرند 'When the nobles (shall) begin to come in'.

تا شود جسم فربهی لاغر 'By the time that a fat body shall have
become thin'.

(b) *General* [*Ever* clauses of Time]:

- و هرگاه که کار دین با خلل
باشد 'And whenever the affairs of religion
suffer loss'.
- هرگاه چشم من بر طاهر می افتد
'Whenever my eye lights upon Tāhir'.
- هرگاه که خر کباب شود شغال
سبکت سیخ کند 'Whenever an ass is roasted the jackal
makes a spit of his whiskers (i.e.
pricks up his ears)'.

General Rules. 1. Temporal Clauses take the Indicative, as in English, when the action is to be marked as *fact*: Negative ڪند.

2. When the action is to be marked as *prospective* or *general*, the Temporal Clause takes the Present Subjunctive. Occasionally the Present Indicative is used in the latter kind of sentences (*see* (b) above, Ex. 2), indicating consciousness in the mind of the speaker that the action referred to does frequently occur.

3. When the Principal Clause is negative, the prospective action being made contingent upon some precedent condition, both clauses must be negative:—

- تا گرسنگی بر ایشان غالب نشود
چیزی نخورد 'Till hunger overcomes them they will
not eat anything'.
- خوش نخورم و خوش نخسبم تا
ترا بحق تو نرسانم 'I will neither eat nor sleep in peace
until I restore you to your rights'.

LOCAL CLAUSES (Clauses of Place, § 31, b)

§ 33. The construction of Local Clauses follows the same rules as that of Temporal Clauses:—

- هر کجا که می خواهی برو 'Go wherever you wish'.
- یا بوم که هر کجا نشینی بکنی
'Or (art thou) an owl who destroyest
every place where thou sittest?'
- هر جا که گلست خارست 'Wherever there is a rose, there is a
thorn'.

§ 34. CAUSAL CLAUSES (Clauses of Reason, § 31, c)

- نيك و بد چون هي بايد مُرد
خنك آن كس كه گوي نيكي بُرد
'Since good and bad alike must die,
Happy is he who carries off the ball of goodness'.

همای بر همه مرغان از آن شرف دارد
که استخوان خورد و طائری نیازارد

'The Humā is held to be superior to all birds for the reason that it eats bones and does not annoy any bird'.

Rule. Causal Clauses take the Indicative when they denote *fact*. The Negative is نه.

§ 35. FINAL CLAUSES (Clauses of Purpose, § 31, d)

تا علفش بدهد 'That he may give it fodder'.

بفرمایم تا منادی کند 'I will order that he shall make a proclamation'.

تا پیش ملک تظلم نکنم 'In order that I may not carry a complaint to the king'.

تا پای سخت نکنند 'In order that they may not get a firm footing'.

Rules. 1. Final Clauses take the Subjunctive in future time.

2. In sentences where the preceding clause refers to past time—

يك تن از ایشان زنده نماند که خبر بولایت ایشان بُردی
Indicative is idiomatically used as an ellipsis: 'Not a soul of them remained alive to carry the news to their country'.

3. When the purpose of the action is regarded as achieved, the Verb may be put in the Present Indicative:—

تا فِصلهٔ صیدش میخورم 'In order that I might eat (as I actually do) the leavings of his prey'.

4. Prohibitions or warnings against any course of action, followed by a final clause, take the Verb of the final clause in the Subjunctive:—

الا تا نجیجی سراز عدل و رای که مردم دستت نه بیچند پای

'Beware that thou turn not thy head away from justice and judgement so that the people may not turn away their foot from thy hand'.

Obs. Final Clauses may, by Assimilation of Mood, take a Past Tense of the Indicative (marking the purpose as *not attained*) in dependence on a Past Tense of the Indicative denoting a precedent condition not fulfilled, in Optative constructions:—

رویت ای دلستان بدیدندی کاش آنان که عیب من جستند

بیخبر دستها بریدندی تا بجای ترنج در نظرت

'Would that those who criticized me could have seen thy face Beloved; So that, instead of the orange, at the sight of thee, unconsciously they might have cut their hands'.

§ 36. **Equivalents of Final Clause.** 'They sent ambassadors to take counsel' may be expressed—

ایلیچیانرا فرستادند تا مشورت by تا with Pres. Subjunctive.

بکنند (کنند)

ایلیچیانرا از برای کردن مشورت by برای, &c. with Infinitive.

فرستادند

ایلیچیانرا مشورت کنان فرستادند by the Present Participle in future sense.

§ 37. **CONSECUTIVE CLAUSES** (Clauses of Result, § 31, e)

بفرمود تا غلام را بدریا انداختند 'He gave an order (with the result) that they threw the slave into the sea'.

تا بحدیکه خلق بجان آمده بودند 'To such an extent that the people were at the last gasp'.

لاجرم دشمنی صعب روی نمود 'As a necessary result a fierce enemy arose'.

در نفس خود آن قدر قوت و سرعت میشناسم که در خدمت مردان یار شاطر باشم 'I am conscious of so great strength and activity in myself that I should be an active companion in the service of men'.

نه چندان که انتقام از حد بگذرد 'Not to such an extent that revenge should exceed due bounds'.

Rule. Result is expressed by *tā* with the Indicative, or by *ki* with the Indicative, or Subjunctive if the result is only apprehended. Also by the phrases *لا جرم* *lā jaruma* 'as a necessary consequence'; *آن قدر* *ān qadr* 'to such a degree'; *چنان* *chunān* or *همچو* *hamchū* 'so, or so great', 'to such an extent,' followed in the resultant clause by *ki*.

'IF'-CLAUSES (Clauses of Condition, § 31, f)

§ 38. A Complex sentence consisting of an Adverb Clause of Condition (the If-Clause, or Protasis) and a Principal Clause (Apodosis) is called a Conditional Sentence.

Such sentences fall into two classes according as the statement made in the Principal Clause is direct or conditional.

§ 39. *Class A.* The statement made by the Apodosis is direct:—

(a) **Present Time**:—

اگر دنیا نباشد دردمندیم وگر باشد بمهرش پابیندیم

'If we have not the world we are grieved (because of the want of it), and if we have it we are bound hand and foot by love of it'.

گر غنی زر بدامن افشاند تا نظر در ثواب او نکنی
 'If a rich man pours gold into thy lap, do not ever think of recompensing him'.

(b) Future Time:—

اگر بر حاجت تو وقوف یابد
 هما نا که در قضای آن توقّف
 روا ندارد
 'If he hears of your need he will certainly not think it right to delay supplying it'.

اگر انجام این کار بمراد من باشد
 چندین درم بر زاهدان
 نفقه کنم
 'If the end of this affair should be as I desire I will give so many dirams to the devotees'.

اگر شما را اینجا ببیند بی شک
 ما را بگشتن می دهد
 'If he should see you here he will doubtless deliver us over to death'.

اگر در حضور امیراز زخم کزدمی
 اضطراب نموده سخن پادشاه
 را نا تمام بگذارم چگونه
 باستقبال شمشیر و سنان رفته
 باعدا قتال توانم کرد
 'If, in the presence of the Amīr, being disturbed by the sting of a scorpion I had interrupted (lit. should interrupt) the king's speech, how when I go to meet the sword and spear of the enemy shall I be able to contend with them'.

Rule. When the Principal Clause makes a direct statement its Verb will be in the Future Indicative or the Present Subjunctive. The negative of the If-Clause will be *na*.

Obs. General Conditions are a subordinate variety of If-Clauses in which *if = if ever*, the Principal Clause expressing an habitual action or a general truth:—

اگر بشکار شغال روی سامان
 شیر کن
 'If (ever) you go out to hunt for a jackal make preparation for a tiger'.

اگر یار اهل است کار سهل است
 'If the friend is worthy the undertaking is easy'.

§ 40. *Class B.* The statement made in the Principal Clause is conditional, and is expressed by 'would' or 'should':—

(a) Present Time:—

اگر همه یاد کنم خود کتابی باشد
 'If I were to mention them all, they would themselves make a book'.

(b) Future Time:—

اگر رفتی جان بسلامت بردی
 و اگر خفتی مردی
 'If thou shouldst proceed thou wouldst preserve thy life, and if thou shouldst sleep thou wouldst die'.

که اگر بر تو ظفر یابم ترا در
 یکی از قلاع محبوس گردانم
 (I had decided) that if I should obtain
 the victory over thee, I would im-
 prison thee in one of the fortresses'.

Rule. In Conditional Sentences referring to Present or Future Time we find—

(i) The Present Subjunctive, in both Clauses.

(ii) The Preterite, idiomatically used, in both Clauses.

(iii) The Preterite in the If-Clause, and the Future, Simple or Compound, in the Principal Clause :—

اگر ما ندتی شدم البته شرفیاب
 خواهم شد
 'If I should be staying I will certainly
 do myself the honour (of calling)'.

اگر بر ادرم آمد بگویم
 'If my brother comes (lit. came) I will
 tell him'.

(iv) The Present Subjunctive in the If-Clause and the Simple or Compound Future in the Principal Clause :—

اگر بیاید بگویم (or خواهم گفت)
 'If he should come, I will tell him'.

'Even if' is expressed by *و اگر*, in Poetry *وَر*; e.g.

کس نیاید بزیر سایهٔ بوم
 و رها از جهان شود معدوم

'No one would come under the shadow of the owl,

Even if the "*humā*" should become extinct from the world'.

(c) Past Time. In such cases the Antecedent Condition is unfulfilled :—

اگر پیر زن اینجا راه یافتی او را
 بشکارگاه رفتن حاجت
 نیفتادی
 'If the old woman had obtained access
 here, she would not have needed to
 go to the hunting ground'.

اگر من نیستی دیرستی تا
 مغزهای شما کرگسان خوردندی
 'Had it not been for me (lit. had I not
 been in existence) the vultures would
 have eaten your brains long ago'.

اگر آنها که می دانستی کردی نکو
 سیرت و پارسا بودی
 'If I had performed those duties which
 I recognize (as duties) I should have
 been virtuous and pious'. (N. B. *Yā-i-istimrārī* after present tense is unusual.)

اگر من میخواستم ناموس ترا
 بر باد بدهم یکی ازین جوانان
 نهی خوشگل و رعنا میاوردم
 'If I had wished to ruin your reputation
 I should have brought one of these
 five handsome young men'.

Rule. When the Condition expressed in the If-Clause refers to Past Time, the Past Imperfect (ماضی شرطی Conditional Past) is usually employed in both Clauses.

Obs. Occasionally we find the Pluperfect used in place of the Past Imperfect:—

اگر بی فرمان جنگ کرده بودیم 'If we had fought without orders, we
پس ما هر يك خداوندی بودیم should each of us have been a master,
نه بنده not a servant'.

§ 41. Sometimes we find the If-Clause suppressed by ellipsis, as—
از هنر او بدانسته بودم که با ' (The dog's) virtues were such that
ده گرگ بر آونختی I reckoned he could tackle ten wolves'.

The omitted clause we may consider as being اگر ضرورت افتادی 'if need had arisen', or some such phrase (*see* § 96. Potential Past).

§ 42. Other modes of introducing If-Clauses:—

(1) 'Whether . . . or' introducing alternative clauses of condition, is expressed by خواه . . . خواه or چه . . . چه or اگر . . . و اگر:—

هر چه آید برو چه جد چه هزل 'All that happens to him whether in
earnest or in jest'.

اگر در خدمت باشید و اگر نهی 'Whether you remain in his service
باشید or not'.

خواه این بگیری خواه آن 'Whether you take this or that'.

(2) 'But if not' is expressed by ورنه (= و اگر نه) or و الا:—

گر دست دهد که آستینش گیرم ورنه بروم بر آستانش میرم

'If it be possible for me to seize his sleeve (it is well);
But if not, I will go and die upon his threshold'.

و اگر نه بقوت از وی کمتر نیستم 'But for that, I am not inferior to him
in strength'.

بنمای و الا آنچه پادشاه بما 'Show it me, or else give me regularly
ارزانی داشته است بما می رسان what the king has bestowed upon me'.

(3) 'If haply' is expressed by مگر:—

تصور کردند که مگر بمرد 'They thought, if haply he is dead'.

مگر بشکر نعمت ایزد تعالی 'If haply ye should occupy yourselves
مشغول گردید in thanking God most High for his
bounties'.

CONCESSIVE CLAUSES (Clauses of Concession, § 31, g)

§ 43. The Principal Clause corresponding to a Concessive Clause has *adversative* meaning, i.e. it expresses what is true *in spite of* what is granted or conceded.

(1) با آن کس همان کنم که با این سگ کردم اگرهم فرزند و برادر من باشد
'I will treat that person exactly as I have treated this dog, even though he were my child or my brother'.

(2) با وجود این صفات پسندیدم بعدمِ رحم و قساوت قلب مشهور بود
'In spite of these agreeable qualities he was notorious for mercilessness and hardness of heart'.

(3) بچه یافتی آن دولت و سلطنت با صغر سن و حوادث عهد
'How hast thou obtained that kingdom and sovereignty in spite of thy youth and the recent origin of thy reign?'

(4) نوشین روان با آنکه از دین بیگانه بود در عدل و راستی یگانه بود
'Nūshīn-rawān although he was a stranger to religion was unique in his justice and rectitude'.

(5) گرچه روزی از کف خواجه است روزی ده خداست
'Although the subsistence comes from the hand of the lord, the real Giver of sustenance is God'.

(6) اگرچه در آن روز از معرکه بیرون رفت اما عاقبت گرفتار گشته بقتل آمد
'Although on that day he escaped from the field of battle, yet in the end he was captured and killed'.

(7) چندانکه ملاحظت کردند آرام نگرفت
'In spite of all their attempts to soothe him, he received no comfort'.

Rule. In Concessive Clauses the concession is expressed by such phrases as *با*; *و* *جود*; *با*; *with* = *in spite of*—before Nouns, Pronouns, or Infinitives, and by *اگرهم* = 'even though'; *گرچه*, *اگرچه* (in poetry) = *although*, and *چندانکه* or less commonly *هر چندکه* = *however much*, before a verbal sentence embodying the concessive statement.

The Principal Clause may be introduced by *اما* or *مگر* = *still*.

COMPARATIVE CLAUSES (§ 31, h)

§ 44. Comparative Clauses fall into two divisions, according as they are introduced by words meaning (1) *as*, (2) *than*.

1. Introduced by words meaning *as*, *the same as*:—

(a) چنان . . . که نکوئی با بدان چناشت که بد کردن بجائی نیک مردان
'To do good to the evil is *the same as* to do evil to good men'.

چنانکه شنیدی خلقی بتعصّب برو گرد آمدند چنانکه
 'Just as thou hast heard a body of people gathered round him in
 partisanship'.

چنانچه مبین میگردد چنانچه
 'As will be described'.

همچنان از بطش وی ایمن نیستم همچنان
 'I am not to that extent safe from his violence'.

عمل پادشاهان چون سفر دریاست سودمند و خطرناک چون
 'The service of kings is like a voyage by sea, profitable and perilous'.

پسر چون پیل-مست در آمد پسر
 'The boy came on like a mad elephant'.

همچو زیر پایت گر بدانی حال-مور همچو حال-تُست زیر پای پیل همچو
 'If you recognize the condition of the ant under thy foot,
 It is exactly the same as thy condition under the foot of an elephant'.

وزرا بر مثال-اطیبا اند بر مثال- (مثل)
 'Ministers of state are like physicians'.

'As much as possible' is expressed by prefixing the words هر چه *har chi* to the Comparative, using the phrase adverbially:—

هر چه زود تر شتابید پیش از 'Come as speedily as possible before that
 آنکه مرد از خواب غفلت the man awakens from his sleep of
 بیدار شود negligence'.

Or, by using this phrase as an Adjective, e.g.

بزودی هر چه تمامتر بازگشت 'He returned with the greatest possible
 haste'.

'The more . . . the more' is expressed in two ways:—

(i) By repeating the comparative, or positive used as a comparative:—

درو بیش دیدی دلش بیش سوخت 'The more she looked at him the more
 her heart burned'.

خرکه کمتر نهند بروی بار بره آسوده تر کند رفتار 'The ass the more lightly they load him the more easily he can travel'.

(ii) By prefixing certain words or phrases, indicative of proportionate comparison, to the comparative repeated or not:—

چندانکه مدارا بیش کنی 'The more consideration you show him
 مخالفت ز یاده کند (by so much) the more will he oppose
 you'.

- چند که بیمار روی خود را می
تافت وی الخاح بیشتر می کرد
هر چه از شب زیاده تر میگذشت
ابرها انبوه تر می شد
هر قدر جلو تر میرفتیم زمین
دماغه بیشتر و بهتر محسوس
میشد
- 'The more the sick man turned away his face, the more she entreated him'.
'The more the night advanced the darker the clouds became'.
'The further we advanced the more clearly and better was the land of the promontory visible'.

Rule. The rules are deducible from the above examples.

2. Comparative Clauses introduced by words meaning *than*. The words used to introduce Comparative Clauses of this kind are—

(i) که.

- هلاک من اولیتر که خون چنین
بیگناهی ریختن
ترک احسان خواجه اولیتر
کاحتمال جفای بوابان
- 'My death were better than shedding the blood of so innocent a boy'.
'It is better to forego the bounty of the master than to suffer the harsh treatment of the door-keepers'.

(ii) از.

- مردن بجلّت به از زندگانی
بدلت
بی نوائی به از مذلت خواست
- 'Better to die of disease than to live in disgrace'.
'Destitution is better than the disgrace of begging'.

More than is expressed by بیشتر از or بیش از.

Less than is expressed by کمتر از or کم از.

COMBINATIONS OF 'AS' AND 'THAN' REPRESENTING COMPARATIVE CLAUSES, WITH CLAUSES OF CONDITION OR RESULT (§ 31, i)

§ 45. 1. *As if* (= *as would be the case, if*). This is expressed—

(i) by the use of گویا or گویا که:—

- که گویا پدر او ترا بسرو زده
است
its horn'
- 'As though its sire had gored you with its horn'.

(ii) by the use of توگفتی or گفتی:—

- نگاه کرد همه صحرا مردم دید
آفتاده گفتی خفته اند
- 'He looked and saw men lying over the whole plain ■■ if they were asleep'.

(iii) by the use of توگوئی:—

- چنان گشته بی خواب و پژمرده ام
توگوئی که من زنده مرده ام
- 'So sleepless and faded have I become,
That thou would'st say I am dead in life'.

2. **Than (so as) to** (§ 31, j). This is expressed by a quasi-comparative clause followed by **که** with the subjunctive:—

من از آن مرد نیستم که بسخنان
شما فریفته و مغرور شوم
'I am not of the class of man to be
deceived and deluded by your words'.

ADJECTIVE CLAUSES

§ 46. Adjective Clauses are introduced by Relative Pronouns **که** *ki*, **چه** *chi*, meaning *who* or *which*, as the case may be:—

نه من آنم که بروم اسیر افتادم
و باز از بغداد برفتم
'Am I not he *who* fell a prisoner at
Rūm and afterwards went back to
Baghdād'.

دوست آن باشد که گیرد دست
دوست در پریشان حالی و
در ماندگی
'That man is a friend *who* seizes the
hand of a friend in distress and
affliction'.

درختی که اکنون گرفتست پای
'A tree *which* has recently taken root'.

بسابقه معرفتی که میان ما بود
'By reason of the old standing acquaintance
which existed between us'.

هرچه رود بر سرم چون تو پسندی
رواست
'Everything *which* happens to me, if
thou approvest it, is right'.

Rule. An Adjective Clause is introduced by **که** when it is in the Nominative Case and is not either of the words **هر** 'every, all', or **آن** 'that'. These latter words, however, if followed immediately by the Relative Pronoun require **چه** in the meaning of 'which'.

Sometimes in the Nominative the Relative Pronoun is followed by the Personal Pronoun relating to the subject. This pronoun is known as the **راجع** 'the referrer' or the **عائد** 'the returner' because it refers or returns to the subject.

کودکی کو بعقل پیر بود
(کو = که او)
'A boy who (he) in intelligence is an old man'.

It will be seen that the use of the **راجع** in the Nominative Case, though permissible, is superfluous. Its employment is, however, indispensable in the Oblique Cases. Examples of this use follow:—

Genitive Case. 'Whose' is expressed by 'who, of him', &c.:—

پرتو نیکان نگیرد هر که بنیادش بدست
'No one *whose* origin is evil receives the rays emanating from the good'.

Dative Case. 'To whom' is expressed by **که** followed by the Pronoun in the Dative:—

(a) Dative expressed by را:—

(ت = ترا) ای که شخصِ ممت حقیر نمود
'O thou to whom my bodily form appeared contemptible'.

(b) Dative expressed by به:—

آن زر هر آنکسرا که بوی دادنی است خواهم داد
'I will give the money to whomsoever it ought to be given'.

Accusative Case.

(ش = او را) آن روبا که دیدندش
'That fox which they saw (lit. which they saw it)'.

(آن = آن را) هر چه آن ز عمر خود بتوانی بشب بدزد
'All that thou canst, steal from thy allotted span of life by night'.

Obs. Sometimes we find an elliptical construction in which the subject of the sentence is itself put in one of the Oblique Cases, thus enabling the راجع to be suppressed though it is implied in the construction:—

Genitive Case.

(مرادِ هر که = هر که مرادِ او) مرادِ هر که بر آری مطیع امر تو گشت
'Every one whose desire thou fulfillest becomes obedient to thy order'.

Dative Case.

(هر کرا = هر که او را) هر کرا راست روش شغل فرموده بود
'Every one to whom Rāst Ravish had given employment'.

Accusative Case.

(فلان را که = فلان که او را) فلان را که حبس فرموده
'A certain man whom thou hast imprisoned'.

Ablative Case.

(از هر که = هر که از ایشان) از هر که می پرسم با من راست نمی گویند
'And none of those from whom I inquire will tell me the truth'.

In these elliptical constructions the Antecedent is attracted into the case in which by the structure of the clause the Relative should stand if the construction were normally developed.

§ 47.

MOODS IN RELATIVE CLAUSES

(Fact] هر که آمد عمارت نو ساخت
'Every one who comes builds a new house'.

(General] هر که بنام فریفته شود بنان اندر ماند
'Every one who is beguiled by a name comes to be in want of bread'.

پرتو نیکان نگیرد هر که بنیادش بدست

[Fact] 'No one whose origin is evil receives the rays emanating from the good'.

هر بدی که بجای او کنند دون حق او باشد

[Prospective] 'Any ill-treatment they may mete out to him would be less than his deserts'.

کیست که از قاضی داد بستاند

'Who is there who can get justice from the Qāzī?'

Rule. Relative Clauses take the Indicative when the action is to be marked as *fact*. When the action is to be marked as *prospective* or *general* they take the Subjunctive in either present or future meaning.

§ 48. Causal Relative Clauses:—

یکی بمن ده که سخت در مانده ام 'Give one to me who am (because I am) in great distress'.

کار پوشیدگان بتر که ضعیف و بهچاده باشند 'The case of the girls is harder who are (seeing that they are) weak and helpless'.

مَلِكِ که مُرده باشد از من چون تواند ستد 'How can the king, who will be dead (i.e. seeing that he will be dead), take it from me?'

Rule. Causal Relative Clauses, if they refer to actual facts take the Indicative, if on the other hand they are prospective they take the Subjunctive.

a. Final Relative Clauses:—

این نبشته بخادم ده که حالی بعضد الدوله رساند 'Give this letter to the servant to give to 'Azdu-d-daulah immediately'.

(i.e. lit. 'Who shall give it' = Latin Subjunctive *qui det*).

Rule. Final Relative Clauses take the Subjunctive.

b. Consecutive Relative Clauses:—

جوابی مختصر چنان که اگر بر ملا افتد فتنه نباشد 'A brief answer such that if it were published it should not do mischief'.

کسی نباشد که موت خود بر زندگی ترجیح دهد 'There cannot be any one who would prefer death to living'.

کم کس است درین شهر که این خر را نشناسد 'There are few people in the city who would not recognize this ass'.

Rule. Consecutive Relative Clauses take the Subjunctive.

Obs. 'Whoever he may be', 'Whatever it may be', &c., is expressed by هر followed by the Subjunctive in the Relative Clause:—

متاع نيك از هر دكان كه باشد (Take) a good thing from whatever shop it may come'.

NOUN CLAUSES

§ 49. Noun Clauses may be divided into two great classes:—

A. Those which express that something *is* or *should be*:—

(i) می دانم كه تو بی وفا هستی 'I know that thou art faithless'.

Here the *that*-clause is a statement of fact, and is called a Dependent Statement.

(ii) نگر تا مرا بر خویشتن نگزینی 'See to it that you do not prefer me to yourself'.

Here the *that*-clause expresses what *should be*, and is called a Dependent Command.

B. Those which are introduced by an Interrogative or exclamatory word:—

(i) ندانیم ایا مرده است یا زنده 'We do not know whether she is alive or dead'.

Here the Subordinate Clause is Interrogative, and is called a Dependent Question.

(ii) عجتر آن كه غراب هم از مجاورت طوطی بجان آمده بود 'It was still more wonderful that the crow too was much annoyed at the neighbourhood of the parrot'.

A. NOUN CLAUSES EXPRESSING 'THAT SOMETHING IS OR SHOULD BE'
(DEPENDENT STATEMENTS AND DEPENDENT COMMANDS)

§ 50. *That*-Clauses are expressed in Persian by که, تا, or an equivalent (e.g. بدانکه) with a Finite Verb:—

پنداشتم كه رانم بشكست 'I thought that my thigh was broken'.

ندانست كه وی بهرام است 'He did not know that he was Bahrām'.

گفت كه من علویم 'He said that he was a descendant of 'Ali'.

ملك را شاید كه گناه گار را زنده نگذارد 'It is right that the king should not leave the criminal alive'.

نباید كه مرگم فراز رسد 'Lest death should overtake me', lit. 'May it not be that'.

- مبادا کاندر آن حالت بمیرد 'Lest he should die in that state', lit.
'May it not be that'.
نگر تا مرا بر خویشتن نگرزینی 'See to it that you do not prefer me to
yourself'.
آلا تا نداری از کشتنش باک 'See to it that you do not fear to kill
him'.

§ 51. Verbs of 'Saying' and 'Thinking'.

Rules. *That*-Clauses dependent upon Verbs of *Saying* and *Thinking*, are expressed by a Finite Verb which may or may not be introduced by *که* :—

- پنداشتم که رانم بشکست 'I thought *that* my thigh was broken'
(*'is broken'*).
خاربن پنداشت احتراز وی از زخم-سان-اوست 'The thorn-bush thought *that* his avoidance of it was due to its thorn-wounds'
(lit. 'his avoidance *is* due to its thorn-wounds').
احمد حسن را گفت دانی که این زمان در دل من چه میگردد 'He said to Ahmad Hasan, "Do you know what is passing in my mind at this moment?"'
اورا گویند که امانت این شهر در گردن تو کردیم 'They should tell them *that* they are made responsible for the security of this city' (lit. 'saying, we have placed the responsibility for the security of this city on your shoulders').
کس نگوید که دوغ من ترش است 'No one says that his buttermilk is sour'
(lit. 'No one says my buttermilk is sour').

Obs. Similarly, Verbs of *Imagining*, *Supposing*, *Suspecting*, &c.

It will be seen from these examples that the usual construction with Verbs of *Saying* and *Thinking* is to use *که* to introduce the actual thoughts or words as referred to the time at which they were conceived in the mind, or spoken, or less commonly to recite these thoughts or words without using *که* to introduce them.

Obs. The Direct Speech in such cases, is far more usually employed than the Indirect (*see* § 64).

In the Passive Construction of Verbs of *Saying* and *Thinking*, the Persian employs, as in similar constructions with other Verbs, the active construction with the impersonal subject :—

- اورا مبارز وقت می شمردند 'He was considered to be the champion of the age' (lit. 'People considered him the champion of the age').

§ 52. Verbs of 'Perceiving', 'Knowing', and 'Showing'.

Rule. *That*-Clauses depending on Verbs of this kind are expressed by a Finite Verb introduced by که:—

دیدم که متغیر می شود و نصیحت
من بغرض میشوند

'I saw that he was (lit. is) becoming annoyed and was (lit. is) listening to my advice as though it was based on self-interest'.

دیدم که نَقَسَم در نی گیرد

'I saw that my words were (lit. are) having no effect'.

چه دانید که این هم از جمله
دزدان باشد

'How do you know but that this man also is of the class of robbers?'

اورا بسر اشارت کرد که بنشین

'He made a sign with his head to show him that he should sit down' (lit. as much as to say 'sit down').

§ 53. Verbs of 'Rejoicing', 'Grieving', and 'Wondering'.

These Verbs most commonly take a Noun, Verbal-Noun or Infinitive-Noun introduced by a Preposition to express the object of the mental emotion:—

پدر بدیدن او شادمانی کرد

'His father rejoiced to see him'.

پادشاه بر سلامت حالش
شادمانی کرد

'The king rejoiced at his prosperous condition'.

ازین که شنیدی دل تنگ مدار

'Do not grieve over what you have heard'.

از فوت صحبت دیرین تأسف
خورده

'Sorrowing for the loss of the old companionship'.

Obs. Sometimes these Verbs are constructed with a *That*-Clause expressed by که:—

چه عجب که روی بپوشی

'What wonder is it that thou shouldst hide thy face'.

Similarly constructed are verbs expressing other mental emotions, such as Verbs expressing *hatred, disgust, dislike, shame, regret, anger,* and the like.

Obs. Verbs of *shame, &c.*, occasionally take a *That*-Clause introduced by که:—

شرم نداری که دست پیش هر
لئیم دراز می کنی

'Art thou not ashamed in that thou holdest out thy hand to every mean person?'

§ 54. Verbs of 'Fearing'. These verbs are generally constructed with a *That*-Clause following که:—

ترسیدم که خدای تعالی مرا
عقوبت کند 'I feared that God most High would
punish me'.

Or the Subjunctive Clause may follow without که:—

ترسم نرسی بکعبه ای اعرابی 'I fear that thou wilt not reach the
Ka'ba, O Arab'.

که ترسد سرش را بکوبد بسنگ 'Because it fears that he will crush its
head with a stone'.

Obs. Verbs of fearing may also take the thing or person feared expressed by از; see § 70 (19):—

از آن کز تو ترسد بترس ای
حکیم 'O philosopher! fear him who fears
thee'.

§ 55. Verbs of 'Hoping', 'Expecting', and the like.

These Verbs generally have a *That*-Clause introduced by که:—

مترقب که کسی حرارت مرا به
برف آبی فرو نشانند 'Expecting that some one would assuage
my heat with a draught of iced water'.

امید میدارم که وی نداند که
پالوده چیست 'I hope that he will not know what
pālūda is'.

طمع مدارکزو کام دل بدست آری
'Do not expect that thou wilt gain thy
desire from him'.

نباید که مرا کراهیش بدل آمده
است 'May it not be that he has taken a dis-
like to me in his heart'.

So also, Verbs of 'Allowing', 'Permitting', 'Thinking right', 'Being right', and the like:—

ای عزیز می گذاری که من
خوش و پاکیزه بمیرم 'Oh! my friend, will you allow me to
die happy and undefiled?'

مرا نمی دهند که داخل بشوم 'They will not permit me to enter'.

اما باید که رم نکنی 'But it is not right that thou shouldst
shy'.

سلطان شرع نپسندد که ... 'The giver of the law does not think it
right that ...'.

§ 56. Verbs of 'Ordering' and the like.

The construction of these Verbs varies according to the sense:—

(1) If the meaning to be conveyed is that the order given was carried into effect, the particle تا is to be used followed by the Preterite Indicative:—

بفرمود تا غلام را بدریا انداختند 'He ordered, and they threw the slave
into the sea'.

(2) If, on the other hand, the result of the order is not to be made known, but merely its object, *تا* must be used with the Present Subjunctive:—

بفرمود تا ویرا در زندان محبوس کنند 'He ordered them to imprison him'.

In this construction *که* may be employed instead of *تا*:—

حاکم فرمود که دستش بُبرند 'The king ordered them to cut off his hand'.

§ 57. Verbs of 'Will' or 'Desire'.

These Verbs are usually constructed with a *That*-Clause introduced by *که* though less commonly *که* may be suppressed:—

می خواهی که خدای تعالی پشت ترا چون دیگران راست گرداند 'Is it your wish, that God most High should make your back straight like others?'

خواست بگریزد 'He was about to flee'.

خواهم بنویسم 'I want to write'.

Sometimes, though rarely, the Verb expressing *will* or *desire* is followed by an Infinitive, or Apocopated Infinitive:—

و طفل آنجا بنادانی خواهد رفتن 'And the boy, through ignorance, wishes to go there'.

از خیمه بیرون آمد و باز خواست گشت 'He came out of the tent and was about to return'.

§ 58. Verbs of 'Swearing' or 'Asseveration' and the like.

سوگند بآن خدای که ترا بخلافت مکرم کرده است که من نمی دانم که چه چیز است 'I swear by that God who has exalted thee to the Caliphate, that I do not know what thing it is'.

انگه بطلاق سوگند خورد که قاضی را برگردن خود سوار کند 'Then he swore by divorce, that he would mount the Qāzī upon his shoulders'.

Obs. Sometimes the oath is introduced by *که* (called *دعا* کاف), the Verb of swearing being unexpressed the Precative Tense being used:—

که لعنت خدای بر تو باد 'May the curse of God light upon you'.

Obs. Verbs of congratulation in the Precative Tense are generally followed by a Clause introduced by *که*:—

بشارت باد مر ترا که فلان قلعه را کشادیم 'Good tidings for thee! that we have captured such and such a fortress'.

(Persian grammarians term this *که* کافِ عِلَّت = *kāf* of causation.)

§ 59. Verbs of 'Forbidding', 'Preventing', 'Denying', and the like.

These Verbs are usually constructed with an Ablative expressed by از:—

مرا منع کرد از آنکه بروی در آیم 'He prevented me from obtaining access to him'.

اورا از دخول باز دشتند 'They hindered him from entering'.

§ 60. Verbs of 'Remembering', 'Pondering', and the like.

These Verbs take a Genitive Case expressed by از:—

هیچت از ما یادمی آید 'Dost thou ever remember me?'

چرا از گناهان یاد کردی 'Why didst thou call to mind thy sins?'

از گناهان خود اندیشیدم 'I was pondering over my sins'.

Obs. The Verb *to forget* governs its object in the accusative:—

هرگاه که خدای عزوجل را فرافوش میکنم 'Whenever I forget God Almighty'.

§ 61. Impersonal expressions denoting '*It happens*', '*It is the fact*', '*It is possible*', '*It is likely*', '*It is impossible*', '*It is right*', '*It is wrong*', '*It is necessary*', '*It is said*.'—'*They say*', '*It is recorded*', '*The story goes*', '*It is rumoured*', and the like:—

مُحال است که هنرمندان بمیرند و بی هنران جای ایشان گیرند 'It is impossible that the virtuous should perish and the unvirtuous should take their place'.

گاه افتد که ندیم حضرت سلطان زربیابد و گاه باشد که سرش برود 'At times it happens that the favourite of His Majesty the Sultān gets gold, at others it may be that he loses his head'.

شاید که پلنگ خفته باشد 'It may be that the leopard is asleep'.

میتواند که آنرا بهرات برده باشد 'It may be he has taken it to Herāt'.

آورده اند که سپاه دشمن بیقیاس بود 'It is recorded that the enemy's army was innumerable'.

گویند که هم در آن روز ملک شفا یافت 'They say that on that self-same day the king was cured'.

Rule. *That*-Clauses depending on impersonal expressions denoting '*It happens*', '*It is possible*', and the like are expressed by *که* followed by the Verb in the Subjunctive.

That-Clauses depending on impersonal expressions denoting '*It is said*', '*They say*', and the like are expressed by *که* followed by the Verb in the Indicative.

§ 62. Verbs of Caution and Precaution, Obligation, Effort, &c.

- نگاه کنند تا آنجا کیست که او را
بر کار دین شفقتی است
‘They should observe who there is in that place who has a solicitous regard for religious matters’.
- واجب چنان کند که علمای دین
را راه دهد
تا دُرُشتی هنر نپنداری
‘He should make it his duty to give admission to the ‘Ulamā’.
- ‘Take care not to think mere bulk a merit’.
- زینهار ترك نماز و فرائض مکن
‘Beware, and do not omit your prayers and religious obligations’.
- از مردمان چاپلوس بر حذر باش
‘Be on your guard against flatterers’.
- ای مردان بکوشید تا جامهٔ زنان
نبوشید
‘Make an effort, men, that ye may not wear the garments of women’.

Rule. Precaution is enjoined either by special Verbs of Caution or by exclamatory warnings followed either by the prohibitive or by a negative of the Subjunctive.

B. NOUN CLAUSES INTRODUCED BY AN INTERROGATIVE OR EXCLAMATORY WORD (DEPENDENT QUESTIONS AND DEPENDENT EXCLAMATIONS)

§ 63. Introducing words.

1. Dependent Questions (introduced by *تا* or *که*):—

- بگوی تا تو زر دوست تر داری
یا خصم
‘Tell me whether you like gold or your enemy the more’.
- کسی نمیداند که انجام کار چگونه
باشد
‘No one knows how the matter will end’.
- عمر گرانمایه درین صرف شد
تا چه خورم صیف و چه
پوشم شتا
‘My precious life has been spent in this, namely—what shall I eat in summer, what shall I wear in winter?’

2. Dependent Exclamations:—

- سوگند بان خدای که ترا
بخلافت مکرم کرده است که
نمی دانم
‘I swear by that God who hath exalted thee to the dignity of Caliph that I do not know’.
- چه خوش بودی
‘How excellent would it have been!’
- چه دیدم چه کشیدم
‘What things I have seen, what sorrows I have endured!’

Of this kind also are the ejaculations expressive of sorrow:—

‘Alas!’ افسوس — در یغا or در یغ — هیهات

§ 64. Reported Speech.

1. The most usual method of reporting speech in Persian is to quote words in their original form (*Oratio Recta*). The speaker's words are most commonly, though not invariably, introduced by *که* (called *کافِ بیان*, 'the *kāf* of explanation') :—

چندین مُدت نگفتی که سعدی
منم 'All this time you did not tell me you
were Sa'dī' (lit. 'I am Sa'dī').

ترا فرمودیم که روزی مردمان
بوقت خویش برسان 'I ordered you to supply the people with
their food at the proper time' (lit.
'Supply the people, &c.').

کنده پیرگفت نفروشم که مرا
خورد تر است 'The old woman replied that she would
not sell it' (lit. 'I will not sell it
because it was still more suitable to
her needs').

گفت یا بها بده یا عَوْض 'She said, "Either you give me the price
or its equivalent"'.
یا عَوْض

In these last two examples it will be seen that *که* is omitted before the words.

2. Less commonly the indirect form (*Oratio Obliqua*) is used in Persian :—

سوگند خورد که چون بیابد
بیک درم بفروشد 'He swore an oath that when he should
find it he would sell it for a diram'.

Occasionally the two methods are used together, as in the following quotation from the *Siyasat nāma* :—

منادی کردند که ملک راست روش را از وزارت معزول کرد و بروی خشم گرفت
و نیز او را عمل نخواهد فرمود — هر کرا از وی رنجی رسیده است و تظلمی دارد
بی هیچ بیم و ترسی بدرگاه آیند و حال خویش باز نمایند تا ملک داد شما
بدهد

'They issued a proclamation, saying, "The king has deposed Rāst Ravish from his vizīrship, and is angered against him and will never hereafter employ him again. Every one who has suffered at his hands, and has any complaint to prefer should come to the court and represent his case so that the king may give him (lit. you) justice"'.
بدهد

This is quite grammatical in Persian owing to the use of the indirect imperative (*أمر حاضر* for the direct *أمر غائب*). This method of reporting extends to thoughts passing in the mind, or intentions, as well as to words (*see Verbs of Thinking, ante, § 51*). Thus we have the actual thoughts directly expressed in the following :—

خاربن پنداشت احتراز وی از
زخم سنان اوست

‘The thorn-bush thought that the camel’s abstinence was due to fear of its thorns’ (lit. ‘is due to’).

جولاها را تصور این شد که درس
گفتن همان سر جنبانیدن
است

‘The weaver thought that teaching consisted in that wagging of the head’ (lit. ‘consists in’).

§ 65. *Rule.* As a result of what has been stated it will be evident that in translating an indirectly reported speech from English, it will be necessary to change the indirect tense of the English into the corresponding direct tense, present, or future indicative or imperative in Persian thus:—‘The king asked what occasion there was for laughter in such circumstances’, will be rendered in Persian—

ملك پرسید درین حالت چه
جای خندیدن است

‘The king asked “what occasion is there for laughter in these circumstances?”’

Similarly, ‘The tailor told an apprentice to lay down his needle, and to get up and go to a certain Amīr’s palace’, will become in Persian—

درزی شاگردی را گفت سوزن
از دست بنه بر خیز و بسرای
فلان امیر رو

‘The tailor said to an apprentice, “Lay down your needle, get up and go, &c.”’

Again, ‘would’ in English becomes ‘will’ in Persian:—‘They said they would speak to him’ becomes—

گفتند آری بگویم

‘They said, “Very well, we will speak to him”’.

‘Ibrāhīm says that he was sitting outside Kūfa on the roof of a house which looked out over the plain’. This becomes in Persian—

ابراهیم گوید که من بیرون کوفه
برپام سرای که بصحرا مشرف
بود نشسته بودم

‘Ibrāhīm says, as follows, “I was sitting, &c.”’

Obs. We do, however, occasionally meet with indirectly reported speech; for example, we find in the *Bahāristān of Jāmī* the following:—

اعرابی شتری گم کرده بود سوگند
خورد که چون بیابد بیک
درم بفروشد

‘An Arab had lost a camel. He swore an oath that when he should find it he would sell it for a single diram’.

Where, according to the more common usage, we should expect to find the Verb in the first person, i.e. بفروشم and بیابم.

PART II. MEANINGS OF FORMS

§ 66. The Cases of the Persian language are nine in number :—

Nominative . . .	Case of the <i>subject</i> .
Vocative	Case of the <i>person or thing addressed</i> .
Accusative . . .	Case of the <i>object</i> .
Genitive	Case of the <i>class</i> to which a person or thing belongs.
Ablative	Case of <i>separation</i> .
Dative	Case of the <i>remoter object</i> .
Locative	Case of the <i>place where</i> .
Instrumental . .	Case of <i>instrument with which</i> .
Sociative	Case of <i>associated circumstance</i> .

§ 67. The Nominative.

The Nominative is the Case of the Subject, and of the Predicate used in apposition with the Subject :—

خواجه نظام الملک و وزیرست ' Khwāja Nizāmu-l-mulk is an incomparable minister'.
بی نظیر

The Nominative may also be used for the Vocative :—

سعدی ره کعبه رضاگیر 'Sa'dī! take the path to the Ka'ba of the divine favour'.

§ 68. The Vocative is simply the Nominative used in two special ways :—

(1) By prefixing an interjection ای :—

ای مردان بکوشید 'O men! make an effort'.

(2) By affixing an ا (*alif-i-nidā*) to it :—

خدایا جانس بستان 'O God! take away his life'.

بُلْبُلَا مزده بهار بیار 'O nightingale! bring good tidings of the spring'.

دریغا که بر خوان الوان عمر
دمی خورده بودیم 'O the pity of it! when we had but tasted a sip of the delights of life'.

Obs. This last '*alif-i-nidā*' is sometimes called الف مبالغه 'the *alif* of exaggeration' and الف نُدْبَه *alif-i-nudba* 'the *alif* of lamentation'.

USES OF THE ACCUSATIVE

§ 69. The Accusative (§ 17).

(1) The Accusative may be the Object of a Transitive Verb:—

- حاکم این سخن را پسندید 'The Governor approved of this speech'.
 قصیده پیش ملک بُرد 'He took a qaṣīda to present to the king'.
 نیکوش بنشانی 'Give him a good seat'.

(2) The Accusative may have an Adverbial meaning:—

(a) Denoting 'extent' either of time or space (Accusative of Extent):—

- روند خلق بدیدار او بسی فرسنگ 'People come many miles to see it'.
 مقدار هفت فرسنگ رفته بود 'He had gone a matter of seven leagues'.
 بیست روز در آنجا ماندم 'I remained there twenty days'.

(b) Denoting point of time:—

- وقت ضرورت چو نمازد گریز 'At the time of emergency when flight is impossible'.
 روز قیامت ترا پرسند 'On the day of resurrection they will ask thee'.

(c) Denoting 'that in respect of which' (Accusative of Nearer Definition):—

- ملک همگنان را اشارت بکشتن کرد 'The king gave the sign for the execution of all of them' (lit. 'with respect to all of them, gave the sign').
 تربیت نا اهل را 'Education, in the case of unworthy persons'.
 حسود را چه کنم 'What can I do, in the case of the envious man?'

Of this nature are many Compound Adjectives:—

- پابرهنه 'Barefooted' (lit. 'bare as to the feet').
 سربریده 'Decapitated' (lit. 'cut off as to the head').
 دَمَن دریده 'Abusive—foul-mouthed' (lit. 'torn as to the mouth').
 کوتاه قد 'Small of stature'.
 جنگ آزموده 'Experienced in war'.

And many others.

(3) The Accusative may be that of an Object and a Predicate in apposition with it (Factitive Accusative):—

- مرا دیوانه کرد 'He has made me mad'.

- ابلیس را معلم ملائکه چرا کردند 'Why have they made Iblīs the teacher of angels?'
- که مرا عاقبت نشانه نکرد 'Who has not in the end made me his mark?'
- قطعه‌های لعل را گوشت پاره ما پنداشته 'Taking the rubies to be pieces of meat.'

(4) The Accusative may be **Cognate to the Verb (Cognate Accusative)**:—

This form of the Accusative is of infrequent occurrence, but we do meet with instances of it more especially in early Persian:—

بیاراست آرایش جادوئی (lit.) 'He adorned a magical adornment.'

N.B. Of this class are the second elements of the words قائم مقام — نائب مناب.

- (5) The Accusative is used sometimes in expressions of swearing:—
مرگ تو ' (I swear by) your death'.

MEANINGS OF THE GENITIVE AND THE USES OF THE IZĀFAT

§ 70. The Genitive in Persian, as in other languages of the family, has primarily the meaning ('of') and is an **Adjectival Case**, i.e. does the work of an Adjective. The special signification of the Genitive is to be ascertained from the context of the particular sentence:—

(1) The Genitive may denote 'belonging to' in one or other of the various meanings attaching to this expression:—

- (a) Possessive Genitive:—

خانهٔ قاضی 'The house of the Qāzī'.

کتابِ معلم 'The book of the teacher'.

This is called in Persian grammar *اضافتِ تخصیصی* or *اضافتِ تملیکی*.

- (b) Genitive of Sonship:—

رستم زال 'Rustam son of Zāl (اضافتِ ابنیت)'.

- (c) Genitive of Locality:—

شیرازِ فارس 'Shirāz in (the province of) Fārs'.

- (d) Genitive of Authorship:—

گلستانِ سعدی 'The *Gulistān* of Sa'dī'.

- (e) Genitive of Origin:—

زخمِ چلنگ 'The wound inflicted by the leopard'.

کاروانِ اصفهان 'The *cāravān* coming from Iṣfahān'.

مردمانِ شهر 'The people of the city' }

آبِ دریا 'The water of the ocean' } (اضافتِ ظرفی).

(f) Genitive of Material (اضافتِ بیانی):—

انگشتری زر 'A gold ring'. سپر بزر 'A shield of gold'.
دیوارِ خشت 'A wall (made) of brick'. سکه از سیم 'A silver coin'.

(2) Partitive Genitive:—

بقیتِ عمر 'The remaining portion of his life'.

Expressed by the prep. از:—

یکی از وزرا 'One of the ministers'.

Obs. The 'Partitive' Genitive is most commonly expressed in this way by a partitive word followed by از, especially with verbs of participating, eating, tasting, or drinking:—

از گلستانِ من بمرورقی 'Take a leaf of my *Gulistān*'.

از هر چیزِ بخوردند 'They eat a little of everything'.

N.B. The Genitive is sometimes employed when there is no real partition:— ایشان همه 'All of them', may also be expressed by همه (see § 67. 7. a. 1. همه).

(3) The Genitive may denote what might have been expressed as the Object of a Verb (Objective Genitive):—

ذفرینِ ضحاک 'The loathing felt for *Zuhāk*'.

دعایِ وبا 'A prayer against the plague'.

در استخلاصِ او سعی نمودند 'They made efforts to procure his release'.

جزایِ چنین کس چه باشد 'What should be the requital of such one?'

(4) The Genitive may denote Amount (Genitive of Amount):—

طفلِ پنج ساله 'A boy of five years of age'.

برگِ سه روزه 'Provision for three days'.

سفرِ يك ماه 'A month's journey'.

صرهٔ پانصد دینار 'A purse of five hundred dirams'.

نانِ يك هفته 'Bread sufficient for a week'.

(5) The Genitive is also used with words denoting Plenty or Want:—

کثرتِ دولت 'Plenty of wealth'.

قلتِ آب 'Scarcity of water'.

همه مملو از زر و گوهر است 'They are all full of gold and jewels'.

باغات از فواکه و انگور پر بود 'The orchards were full of fruit and grapes'.

دست تهی از روزگار 'A hand empty of the means of subsistence'.

(6) The Genitive may also be used for Specification (**Genitive of Specification**) called in Persian **اضافت توضیحی**—

- شهر بصره 'The city of Baṣra'.
 مرد زندانی 'The man who is a prisoner'.
 سفر دریا 'A voyage by sea'.

(7) The Genitive may be used to denote the component parts of a whole:—

- رمة گوسفند 'A flock of sheep'.
 رشته مروارید 'A string of pearls'.
 خریطه کاغذ 'A portfolio of papers'.

Obs. The parts composing the whole are idiomatically put in the singular.

(8) The Genitive is also used to denote distance from a place (**Genitive of Separation**):—

- پنج فرسنگی همین جا 'At a distance of five *farsangs* from here'.
 دریک منزلی طهران 'At a distance of one stage from Teḥrān'.

(9) The Genitive is used to denote **worth** or **cost**:—

- اسپان چهل پنجاه تومان 'Horses worth forty or fifty *tūmāns*'.

(10) The Genitive is used to denote **similitude**:—

- پنجه مرجان 'A hand like coral'.
 چشم نرگس 'An eye like the narcissus'.

Persian grammarians call this Genitive **اضافت تشبیهی**.

(11) The Genitive is used in **metaphorical expressions**:—

- دست حسرت 'The hand of regret'.
 سر هوش 'The head of sense'.

By Persian grammarians this is called **اضافت استعاره**.

(12) The Genitive is used as an **Adjective proper**:—

This is called by Persian grammarians **اضافت توصیفی**; i. e. the genitive which qualifies:—

- روز روشن 'A bright day'. اسپ سفید 'A white horse'.
 جلد دوم 'The second volume'. دور آخر 'The last round'.

(13) Closely connected with the Adjectival Genitive of Qualification is the Genitive of the Infinitive after a Substantive or Adjective denoting **fitness, ability, or capacity, or intention**:—

- پای رفتن 'A foot fit to travel'.
 جای ایستادن 'A place in which to stand'.

سزای ستودن 'Worthy to be praised'.

قابل دیدن 'Worth seeing'.

اراده رفتن 'Intention of going'.

(14) The Genitive may denote the **Source whence**; see (1) (e):—

کس نیاموخت علم تیر از من 'No one has learned the art of archery from me'; cf. Old English 'I learned it "of" him'.

از هر دو طرف دلبستگی بود 'There was affection on both sides (lit. from)'.

(15) The Genitive is used in **Comparison (Genitive of Comparison)**; see § 44:—

اسب تازی اگر ضعیف بود همچنان از طویله خر به

'The Arab horse although it be slender,
Still is better than a whole row of asses'.

مردن بعلت به از زندگانی بدلت 'To die of disease is better than to live in disgrace'.

(16) The Genitive may also denote **Time when** or **Place where**, following a preposition:—

پیش از آنکه 'Before the time when'.

پس از عید 'After the festival'.

پیش قاضی 'In the presence of the Qāzī'.

پس پرده 'Behind the curtain'.

(17) The Genitive may denote the **Cause**:—

از خوف دشمنان 'From fear of his enemies'.

از بی طاقتی 'By reason of weakness'.

از ضعف پیری 'Because of the feebleness of old age'.

از هوشمندی 'By reason of his intelligence'.

کوز خود برنج درست 'Because he is afflicted by reason of being what he is'.

(18) The Genitive may denote **Way** or **Means**:—

از پل عبور کرده 'Having crossed by the bridge'.

از حلقه انگشتری گذرانید 'He caused (the arrow) to pass through the circle of the ring'.

سواری از در درآمد 'A horseman came in by the gate'.

نه هر که موی شکافد ز تیر جوشن خای 'Not every one who can split a hair with (by means of) an armour-piercing arrow'.

(19) The Genitive is used with Verbs expressing various emotions of the mind to denote the reason of the emotion. Such verbs are those of *fearing, being anxious or cautious, being vexed, trembling, smiling* :—

- هر که حسابش پاکست از محاسبه
چه بان است
از خطر اندیشید
دستش از حساب نلزد
از این سخن تبسم کرد
از آن کز تو ترسد بترس ای حکیم
- ‘What fear has he of rendering his account whose accounts are honest?’
‘He thought anxiously of the danger involved’.
‘His hand does not shake at the thought of rendering his account’.
‘Smiled at these words’.
‘O wise man! fear him who fears thee’.

(20) With Verbs denoting *to come from, to arrive from, &c.*, the case denoted by *از* must be regarded a Genitive (*see* (14)) :—

- از حج می آیم
‘I have come from the pilgrimage to Mecca’.

(21) Verbs denoting *asking, hearing, receiving news or information*, and the like, also take a genitive :—

- از دوزخیان پرس
گر از بنده لغوی شنیدی
از بخارا خبر رسید
کس نیاموخت علم تیر از من
بزرگی را پرسیدم از معنی این
حدیث
- ‘Ask of the dwellers in hell’.
‘If thou hast heard a careless word from thy slave’.
‘News was received from Bukhārā’.
‘No one has learned archery from me’ (*see* (14)).
‘I asked a learned man concerning the meaning of this *Ḥadīṣ*’.

(22) With some Verbs the Genitival sense is conveyed by *بر* :—

- بر حال من وقوف یافتند
‘They became aware of my condition’.

(23) The Genitive is sometimes expressed by *را* (*see* Dative, §72(2)) :—

- تشنه را دل نخواهد آب زلال
‘The heart of the thirsty one will not desire sweet water’.

(24) The Genitive of Price, or Barter, or Value given or expected is expressed in Persian by the Preposition *به* = *in return for* :—

- به پنج تومان میفروشم
بسر شاه سر خویش در نشاید
باخت
- ‘I will sell it for five *tūmāns*’.
‘One should not risk one’s head for the king’s secret’.

- وقتی بدشنامی خلعت دهند 'At another time they give a robe of honour in exchange for abuse'.
 بخت و دولت بکاردانی نیست 'Fortune and wealth do not depend upon skill'.
 بمخشش و انعام خداوندی امیدوار اند 'They are hoping for the royal bounty and reward'.
 اورا تو بده درم خریدی 'Thou didst buy him for ten dirams'.

(25) The Genitive defining component parts of a whole [see (7)] where those parts differ from one another is expressed by از (Genitive of Variety):—

- تالارهای متعدّد از تالار سلام و اطاق سفره و منزل خوابگاه و غیره 'Numerous chambers such as reception rooms, banqueting halls, sleeping apartments, &c.'

MEANINGS OF THE ABLATIVE (Case of Separation)

§ 71. The Ablative is used with Verbs denoting *distance, removal, taking away, separation, loosing, delivering, lifting*, and the like:—

- از جهان فانی انتقال کرد 'He left this transitory world'.
 باید از اینجا سفر بکنیم 'We ought to travel from this place'.
 یاری جدا کند ز یاری 'It separates friend from friend'.
 شناسد توانگر از درویش 'He will not distinguish the rich man from the beggar'; i.e. by a process of separation.
 از بستر نرمش ' (Taking him) from his soft couch'.
 اورا از بندِ گران رهائی دادند 'They set him free from his heavy bonds'.
 از آنجا کاسه چینی بروم برم 'And I will take China cups from there to Rüm'.

Also with Verbs denoting *defect, inability, &c.*:—

- سمند بادپا از تگ فروماند 'The fleet dun horse cannot keep up the pace'.
 از آن کار عاجز ماندم 'I was unable to perform that work'.

Also with Verbs of *being free from, turning from, ignoring, being careless of, revolting against, abandoning, leaving behind, withholding, keeping secret, &c.*:—

- چون از آن کار بپرداخت 'When he had completed the business'.
 از سر خون او درگذشت 'He abandoned the intention of killing him'.

از او مُردی ماند تخت مہی	'He left as his death-legacy the throne of greatness'.
از آن پادشاه خروج کرد	'He revolted against that monarch'.
عفو کردن از ظالمان جوراست بر مظلومان	'To pardon (lit. to turn away from the offence of) the oppressor is to inflict violence upon the oppressed'.
هر که دست از جان بشوید	'Every one who washes his hands of life'.
دست از طعام باز کشید	'He drew back his hand from the food'.
بی خبر از قول حکما	'Ignorant of the words of the wise'.
زبان ازین سخن کوتاه کن	'Abstain from uttering such words'.
امید از زندگانی قطع کرده	'Having abandoned hope of living'.
چو دارند گنج از سپاهی دریغ	'When they withhold treasure from the soldier'.

MEANINGS OF THE DATIVE (Case of the Remoter Object)

§ 72. (1) The Dative depends (a) upon a Transitive Verb (**Dative of the Indirect Object**):—

ایشانرا مدد کردند	'They assisted them'.
پادشاهی پسری بادبیبی داد	'A king entrusted a boy to a teacher'.
حکیمی پسران را پند ہی داد	'A philosopher continually advised the boys'.
یکی اشارت بکشتن داد	'One indicated death (as the penalty)'.

(b) Upon an Intransitive Verb:—

پدرم بپہشت رسیدہ باشد	'My father will have reached Paradise'.
ملک را حُسن تدبیر او موافق آمد	'His excellent plan seemed suitable to the king'.
چون بقریہ نزدیک آمدند	'When they came near the village'.

(2) The Dative may denote 'for' (**Dative of Interest**):—

مرا این قطعہ زمین خرید	'He bought this plot of land for me'.
ہمہ خلق را علی العموم باید	'It is proper for the whole people, generally'.
ہر دو جہان مرا بدست آمد	'Both worlds have come into my hands'.

This includes the **Dative of the Possessor** with Verbs denoting to be, or to become:—

بتو چہ	'What is that to you?'
امید ہست پرستندگان مخلص را	'Sincere worshippers have this hope'.

مرا مردی آشنا هست 'I have an acquaintance'.

این چراغ را فائده چیست 'What is the advantage of this lamp?'

While with some Verbs the Dative form really expresses a Genitive:—

پدر را دل بهم برآمد 'The father's heart was moved'.

عقد الدوله را دل برو بسوخت 'Azdu-d-daulah's heart burned for him'.

یکی را زنی صاحب جمال در گذشت 'The beautiful wife of a certain man died'.

MEANINGS OF THE LOCATIVE (Case of the place where or time when)

§ 73. The Locative has the meanings 'on', 'in', 'into', 'at', 'by', 'to', and is expressed by the prepositions بر — در — ب and sometimes by a combined use of ب preceding and در following the noun:—

بدست یکی چوبی و در بغل دیگری کلوخکوبی 'In the hand of one a stick, and under the arm of the other a clodcrusher'.

بر سر لوح نبشته بزر 'On the tablet was written in (letters of) gold'.

بر در آن مکتب گذر کردم 'I passed by the door of that writing-school'.

بر بالش دیبا تکیه زده 'Reclining upon a brocade cushion'.

خر خارکش مسکین در آب و گِلست 'The humble wood-cutter's ass is in the mire'.

هر که تأمل نکند در جواب 'Whoever does not ponder over his reply'.

در کتب مسطورست 'It is written in the books'.

بمنزل او نزول کرد 'He alighted at his house'.

بوقت شب 'At night time'.

بدریا در منافع بی سمار است } 'There are countless profits in the ocean,
وگر خواهی سلامت برکنارست } But if you desire safety, it is on the shore'.

بمنزل آن شخص در آمد 'He entered into that person's house'.

بازگشت و بکوهستان در آمد 'He turned back and came to Kūhistān'.

MEANINGS OF THE INSTRUMENTAL (Case of the Instrument with which)

§ 74. The thing with which any action is performed is most commonly expressed in Persian by the Preposition ب [occasionally by با or less commonly by از]:—

- که گویا پدر او ترا بُسرو زده است
 سر چشمه شاید گرفتن به بیل
 بچوگان محنت توان برد گوی
 بحرص زر سنگ را بهولاد می بُرید
- ‘As though its sire had gored you with its horn’.
 ‘One may stop the fountain-head with a spade’.
 ‘One may carry off the ball with the club of labour’.
 ‘In greed of gold he was hewing the stone with the steel’.

(See ante, § 70, Genitive of Means (18), last example.)

MEANINGS OF THE SOCIATIVE (Case of Associated Circumstance)

§ 75. The Sociative Case is expressed in Persian by the preposition با:—

- با قافلۀ حجاز بشهری در آمد
 با طائفۀ بزرگان در کشتی نشسته بودم
 بزبان با ملک باشد و بدل با دشمنان ملک
 آنرا با زمین راست کردند
 ناقدی را با ترازو بیار
 با عدیل خود می گفت
- ‘Entered a city with the caravan from the Hijāz’.
 ‘I was sitting in a ship with a party of great men’.
 ‘In speech are with the king, but in their hearts are with the king’s enemies’.
 ‘They made it even with the ground’.
 ‘Bring a cambist with his balance’.
 ‘He was talking with his fellow’.

Obs. In some cases the ‘Sociative’ Preposition conveys an adversative meaning:—

- با این همه جبّاری
 ‘With (i.e. in spite of) all this overbearing behaviour’.

SUPPLEMENT TO MEANINGS OF CASES

EXPRESSIONS OF PLACE

- § 76. In the province of *Khurāsān*
 On the frontiers of *Dīnawar*
 He went out of the city
 He turned him out of the place
 He hastened to *Baghdād*
 He set out for *Māzandarān*
 He led an army to *Herāt*
- در ولایت خُراسان
 در حدود دینور
 از شهر بدر رفت
 از آنجا بیرون کرد
 بیغداد شتافت
 روی مازندران آورد
 لشکر بهرات کشید

Rule. ‘Place where’, ‘Place whence’, and ‘Place whither’ are expressed by Prepositions.

EXPRESSIONS OF SPACE

§ 77. Distance is expressed in the case appropriate to the meaning of the sentence:—

- پرسید که از اینجا تا آنجا که
ایشانند چند فرسنگ باشد
گفتند پنج فرسنگ
تا شما نیم فرسنگی میانه کنید
در پنج فرسنگی همین جا
رفت تا بنزدیک خیمه
- ‘He asked, “How many *farsangs* is it from here to where they are?” They replied, “Five *farsangs*”’.
- ‘Till you put half a *farsang* between us’.
- ‘At a distance of five *farsangs* from this place’.
- ‘He went on till (he came) near the tent’.

EXPRESSIONS OF TIME

§ 78. TIME WHEN

(a) By the use of the Preposition در:—

- در ایام دولت او
در سنه ثلث عشره و مائتن
- ‘In the time of his reign’.
- ‘In the year 213’.

(b) By the Accusative (§ 69, 2 b) without the affix را:—

- روز یکشنبه
بامدادان که عزم سفر کردم
صبح سیم عید او را مرده یافتند
چه خورم صیف چه پوشم شتا
- ‘On Sunday’.
- ‘At morning time, when I was about to start’.
- ‘On the morning of the third day of the ‘Īd they found him dead’.
- ‘What shall I eat in summer, what wear in winter?’

(c) By چون:—

- چون آمدند او را مرده یافتند
- ‘When they came they found him dead’.

(d) By the Dative with به:—

- باندک زمان
قریب بعید
- ‘In a little while’.
- ‘Near the ‘Īd’.

§ 79. TIME HOW LONG

- هفت روز فرمود تا منادی همی
کردند
شبها باوی صحبت داشتی
چند روز بسلام او همی رفتم
- ‘By his orders they proclaimed for seven days in succession’.
- ‘He used to be his companion of nights’.
- ‘For several days I always went to pay my respects to him’.

- دوماه آنجا اقامت کرد 'He remained there two months'.
 شب همه شب خوابم نبرد 'I could not sleep the livelong night'.
 والی خراسان سالها بود 'He was governor of Khurāsān for many years'.

Rule. 'Time how long' is expressed by the Accusative, generally without را (*see* § 69).

§ 80.

TIME TILL WHEN

- اینجا بنشین تا ترا پیش خداوند
تیر بریم 'Sit here till I take you before the Lord
of the arrow'.
 اندیشناک همی رفت تا روز
بلند شد 'He journeyed on in anxious thought till
it was broad daylight'.
 تا گرسنگی بر ایشان غالب نشود
چیزی نخورند 'They will eat nothing till hunger over-
powers them'.
 خوش نخسیم تا ترا بحق تو
نرسانم 'I will not sleep till I restore you to
your rights'.

Rule. 'Time till when' is expressed by تا introducing the 'till' clause. It should be carefully observed that if the primary clause is negative the secondary clause must also be negative; *see* examples above.

§ 81.

TIME (PAST PERIOD)

- بیست سالست تا ما این خزرا
با او بینیم 'It is twenty years that we have seen
this ass in his possession'.
 امروز پنج سالست تا در
زندان مانده ام 'I have been in prison five years to-day'.
 هفت سالست که رنج زندان
می کشم 'It is five years that I suffer imprison-
ment'.
 تا این خرنک جوان بود 'As long as this poor ass was young'.
 تا من دست از زر بداشتم 'From the time when I kept my hands
off gold'.

Rule. Time of 'past period' is expressed by تا (or که) introducing a clause with its Verb in the past tense, or in the present used idiomatically for the past (vivid construction).

§ 82.

TIME WITHIN WHICH

- تا يك ماه ديگر بر می گردم 'I shall return within a month'.
 تا شود جسم فربهی لاغر لاغری مرده باشد از سختی
 'By the time that a fat body has become lean,
 A lean man will be dead from hardship'.

Rule. 'Time within which' is expressed by **ت**, followed by the Verb in the Present Subjunctive when the statement is indefinite.

§ 83. TIME HOW LONG BEFORE OR AFTER

- چند روز قبل از ورود او 'A few days before his arrival'.
 بعد از وفات او بصد سال 'After his death by a hundred years'.
 ده روز بعد 'Ten days later'.

Rule. 'Time how long before or after' is expressed either by an accusative (without **را**) when it precedes the preposition 'before' or 'after', or by the Genitive (with **به**), see § 70 (24), when it follows. This latter construction explains the following example:—

بيك ماه سردابه راست كرد 'A month (later) he built the cellar'.

As though we should read بعد از ان بيك ماه.

MEANINGS OF PREPOSITIONS

§ 84. There is no need to treat specially of the Prepositions, the syntax of which is so simple. All that can be said of them will be found in *Platts' Grammar*, ed. Ranking, § 104 A; and in the present work under the various cases in the formation of which they are employed (§§ 66-76).

MEANINGS OF THE MOODS AND TENSES

§ 85. A. TENSES FORMED FROM THE PRESENT STEM
 (*v. Grammar*, § 73)

Tenses of the Indicative

N.B. The Present Stem marks an action as *not completed*.

Indicative Mood

§ 86. The **Gnomic Present**, is the tense used to express customary action, or a general truth, and is, consequently, most commonly found in proverbial sayings.

N.B. This is the tense formerly called the 'Aorist':—

- آتش دوست و دشمن نداند 'Fire recognizes neither friend nor foe'.
 آزرده دل آزرده کند انجمن را 'A sad-hearted man saddens the company'.
 نشان بندگی آن باشد که همه آن کنند که خداوند فرماید 'The mark of a servant is that he should do all that his lord commands'.

N.B. The Tense is, however, sometimes used instead of the actual Present:—

تو پنداری بدانکه من خود را بشراب و شکار مشغول کردم
 'You think that I have given myself up to wine and hunting'.

In such usage, however, the tense usually denotes action *habitually recurring* in the present, or as being more or less *constant*.

§ 87. The Present Tense is used to denote—

(1) An action *now going on*, or a state *now existing*:—

پیش از عید بمصلاً میروند
 'He is going to the place of prayer before the 'Id'.

ملک پرسید که چه می گوید
 'The king inquired, "What is he saying?"'

(2) An action recurring *habitually* in the present:—

ثواب راه بخانهٔ صاحب خود میبرد
 'A good deed makes its way to the house of its author'.

ترا آب میبرم و تشنه می آرم
 'I take you to the water and bring you back thirsty'.

(3) An action to be performed without an instant's delay:—

اورا صدا میکنم
 'I will call him (immediately)'.

(4) With adverbial expressions of time (or phrases of similar meaning) an action *begun in the past, but continued up to the present*:—

دیرست که از من می پرسد
 'He has long been asking me'.

(5) What is true at all times:—

خدا که میدهد نمی پرسد تو کیستی
 'When God bestows, He does not ask, "Who art thou?"'

ز دریا میکشد صیاد دام آهسته آهسته
 'A fisherman draws his net from the sea slowly'.

§ 88. The Simple or 'Proximate' Future is used to denote—

(1) An action about to occur, or a state about to exist:—

شما را يك راز اهم بگويم
 'I will discover to you an important secret'.

ایشان چشمان خود را بکشایند
 'They will open their eyes'.

بعد او يك ساعت هم نمانم
 'I will not remain one moment after her'.

The Imperative Mood

§ 89. The Imperative marks an action as demanded, and is used in three ways. The negative is usually *م*; but in Modern Colloquial, *نه*:—

(1) To convey an order directly to some person who is present (امر حاضر):—

دیر گیر و سخت گیر 'Seize late but hold fast' ('Slow and sure').

رُویش ببین و حالش مپرس 'Look at his face and do not ask his condition'.

(2) To convey an order through a third person (أمر غائب):—

ذو الفقار علی در نیام نباشد 'Let not the sword of 'Alī be sheathed'.

اسپهایمرا بفروشند 'Let them sell my horses'.

N.B. As will be seen this is in reality the Present Subjunctive.

(3) To convey instructions of a permanent nature (أمر مُدائی):—

قرآن شریف می خوان 'Always read the Qur'ān'.

تو برسر قدر خویش می باش و وقار 'Do thou ever have regard to thy own worth and dignity!'

The Subjunctive Mood

§ 90. The Present Subjunctive is employed to denote—

(1) Alternative action or condition:—

آید یا نیاید 'Whether he comes or not'.

زنده یا مُرده باشد 'Whether she be alive or dead'.

(2) Purpose. In such sentences this tense is used following *که* or *تا* (= Latin *ut*):—

حکم فرمود تا اسبابش را ببازار ببرند 'He ordered them to carry his effects to the market-place'.

وقت است که از رنج و غنا در گذری 'It is time for you to cease grieving and lamenting'.

که پادشاه را ببینم 'In order that I may see the king'.

(3) Time, till when—following *تا*—(Prospective Clause):—

تا دوست من اجازت ندهد 'Till my friend gives permission'.

Time, as long as:—

تا درین شهر بماند 'As long as he remains in this city'.

(4) Condition (a) where the protasis refers to a future condition the realization of which is uncertain:—

اگر شما را اینجا ببیند 'If he should see you here'.

(b) Where the statement made by the apodosis is conditional:—

اگر همه یاد بکنم خود کتابی باشد 'If I should mention all, they would of themselves make a book'.

(5) By using کاش 'would that' followed by the Present Subjunctive we form the Optative with reference to *future* time :—

کاش حکیم بیاید 'Would that the physician would come'.

§ 91. The **Precative**, used as its name implies, is closely allied to the Present Subjunctive, from the 3rd person singular of which tense it is formed by interpolating an *alif* (called *الف دعائية*) before the final letter :—

خدا نکناد 'May God not permit ! God forbid !'

رحمت برآن خاک باد 'Blessings be upon that land'.

N. B. باد = بُواد.

§ 92. B. TENSES FORMED FROM THE PERFECT STEM

N. B. The Perfect Stem marks an action as *completed*.

§ 93. The **Preterite** (*ماضی مطلق* or **Absolute Past**) is employed to denote an action completed in past time, without defining the actual time :—

آنجا سلامت رسید 'He arrived there in safety'.

داخل مسجدی شد 'He entered a mosque'.

§ 94. The **Perfect** (*ماضی قریب* **Proximate Past**) denotes recently completed action :—

قصری را بنا کرده ام 'I have built a palace'.

آن مرد میمون شده است 'That man has been turned into an ape'.

This tense is also used historically :—

پادشاهی بوده است 'There was once a king'.

And also to convey the meaning of habit or custom in the past :—

تا خداوند عالم داند که همیشه پادشاهان چگونه بوده اند of what kind kings have always been'.

It is also in colloquial use as an imminent future :—

آورده ام سرکار 'I will bring it at once, Sir' (lit. 'I have brought it').

N. B. In its use to denote established custom, this tense is also found with *می* prefixed :—

در خدمت آبا می بوده اند 'Have always remained in the service of our ancestors'.

§ 95. The **Pluperfect** (*ماضی بعید* **Remote Past**) denotes action completed in past time more or less remote :—

چون گور را از گِل پُر کرده بودند 'When they had filled up the grave with earth'.

- بنده قبل ازین نشنیده بودم 'Your servant had never before heard'.
 از خوردن نقل سیر شده بودند 'They had sated themselves with the
 dessert'.
 پیش پدر خود رقیمة روان کرده بود 'He had sent a letter to his father'.

Various uses of the Past Tense (ماضی)

§ 96. The Continuous Past (ماضی استمراری) denotes *continued* action in past time:—

- او سرایدن مطربان می شنید 'He continued listening to the singing
 of the minstrels'.

The Imperfect Past (ماضی نا تمام) denotes *incomplete* action in past time:—

- کتاب شاهنامه را می خواندند 'They were engaged in reading the
Shāhnāma'.

The Habitual Past denotes *habitual* action in past time:—

- در رعایت مملکت سُستی کردی (می کرد) 'He was habitually careless in the pro-
 tection of his dominions'.

The Recurrent Past denotes *recurrent* action in past time:—

- من از هر کسی که میدیدم پرسش می کردم 'I kept asking every one whom I saw
 (successively)'.

The Potential Past denotes power or capacity for action in the past:—

- همچو سنگ بزرگ بر نداشتمی 'I could not have lifted so large a stone'.

The Volitional Past denotes willingness or desire in past time:—

- او خریداری می کرد پیر زن نمی فروخت 'He wished to buy it, but the old woman
 would not sell it'.

Obs. It must not be forgotten that these six tenses are merely differing uses of the same tense-form which results from prefixing می or نمی to the Preterite, or adding to it ی.

§ 97. The Conditional Past (ماضی شرطی) is used in conditional sentences in which an antecedent past condition is unfulfilled:—

- اگر نمی بارید خیلی خوب می شد 'If it had not rained it would have been
 very pleasant'.

- اگر پیر زن اینجا راه یافتی اورا بشکارگاه رفتن حاجت نیفتادی 'If the old woman had obtained access
 here she would not have needed to go
 to the hunting ground'.

§ 98. The **Optative Past** (ماضی تمنائی) is used in Optative sentences in which the desire refers to unfulfilled precedent condition:—

کاش دشمن ظفر نیافتی 'Would that the enemy had not been victorious'.

Obs. It will be seen that the Conditional Past and Optative Past are formed by prefixing اگر 'if', and کاش 'would that' respectively to the form referred to in the preceding Observation Note.

§ 99. The **Remote Future** ['Compound Future' (Platts)]. This tense is used to denote an event or action to take place after an interval of time:—

قاصدی را همراه او خواهم فرستاد 'I will send a courier with him'.

Obs. This tense is comparable in structure with the Periphrastic Future in Greek:—

می خواهم بنویسم = μέλλω γράφειν 'I am going to write', 'I will write'.

N.B. It should be noticed that 'I wish to write' = می خواهم بنویسم (§ 57).

§ 100. The **Perfect Subjunctive** ['Future Perfect' (Platts)]. This tense which in Persian is called ماضی احتمالی 'the past of probability' is used in several senses:—

(a) To denote a *conviction* in the mind of the speaker as to the occurrence of a past event, or the existence of a condition in the past:—

دیوانه بوده باشد 'He must have been mad'.

البته شنیده باشند 'They must certainly have heard'.

(b) To denote *probability* of an event having occurred:—

گرگ گوسفند را خورده باشد 'The wolf will have eaten the sheep'.

(c) To denote the *possibility* of an event having occurred:—

بپسر خود داده باشد 'He may have given it to his son'.

(d) In Conditional Sentences where the protasis deals with an antecedent condition which is improbable or at least uncertain:—

اگر فعلاً رفته باشد خبر پیش
بالیوز فرستاده باشد 'If he should really have gone he will have sent word to the Consul'.

VERB-NOUN AND VERB-ADJECTIVES

§ 101. The **Infinitive** is used—

(a) As Subject, as:—

مردنت به که مردم آزاری 'Thy death is better than the affliction of mankind'.

(b) As a Noun-equivalent, in any case, as:—

صنعت کشتی گرفتن 'The art of wrestling'.

(c) As Object depending on certain Verbs, as:—

آنگاه که او نان دادن کم کند 'When he ceases to give bread'.

(d) As one of two Objects, depending on certain Verbs, as:—

اورا پیش ملک آمدن نگذاشتند 'They would not permit him to come into the presence of the king'.

(e) The Prolative Infinitive is used to extend the meaning of certain Indeterminate Verbs, as:—

کسی نیارد ظلم و دست درازی کردن 'No one will dare to practise tyranny and oppression'.

دربغ باشد کلمهٔ حکمت با ایشان گفتن 'It would be a pity to speak words of philosophy to them'.

(f) Certain infinitives are used in forming Compound Verbs which are so common in Persian.

(g) The Apocopated Infinitive is capable of being used as an Abstract Noun; e.g. نشست 'the sitting'; برخاست 'the uprising'. In older Persian the full Infinitive is used in this manner.

§ 102. The Verb-Adjective in ی (called in Persian the کردنی form) corresponds in one of its many uses to the Latin Gerundive marking an action as 'to be done', as:—

مالی که از ایشان ستدنی بود 'The tribute to be levied from them'.

آنچه کردنی بود کردیم 'We have done what was necessary to be done'.

This Adjective has, however, several other significations, as follows:—
It denotes—

(a) Propriety:—

همچو سخنی گفتنی نیست 'Such a speech is not proper to be spoken'.

(b) Fitness:—

آب این جوی خوردنی نیست 'The water of this stream is not fit to drink'.

(c) Sufficiency:—

پول رفتنیء طهران ندارم 'I have not money enough for the journey to Tīhrān'.

(d) Possibility:—

از تو جدا شدنی نه ام 'I am not able to be separated from thee'.

(e) Futurity :—

که من رفتنی ام 'For I am about to depart'.

Obs. The negative is to be formed by prefixing نا (not نه).

§ 103. This Verb-Adjective is also used as a noun, as :—

این قدر خوردنی بتمبرک بپذیر 'Accept this much food as a present'.

جز از رستنیها نخوردند چیز 'They ate nothing but plants (growing things)'.

نبد خوردنیها جز از میوه هیچ 'They had no eatables save fruit'.

که پوشیدنی شان همه بود برگ 'For all their clothing was of leaves'.

THE PARTICIPLES (أَسْمَاءُ مُشْتَقَّة)

§ 104. A. The 'Imperfect' Participle (إِسْمُ فَاعِلٍ) ending in *alif* is used (1) as an Adjective, (2) as a Noun, (3) Adverbially :—

(1) As an Adjective :—

وزیرش مرد دانا بود 'His minister was a wise man'.

آن مرد نا بینا است 'That is a blind man'.

(2) As a Noun :—

دانایان روزگار 'The wise men of the age'.

وگر بینم که نا بینا و چاه است 'And if I see that there is a blind man and a pit'.

(3) In Impersonal (Adverbial) phrases :—

{ 'One would say'. مانا 'Apparently'.
{ 'As though'.

§ 105. B. The Imperfect Statical Participle ending in *an* is used as a Descriptive Adjective expressing the continuance of the action expressed by the verb from which it is derived :—

دیدندش گریزان و افتان و خیزان میرفت 'Whom they saw going along running and stumbling'.

N.B. This Participle is indeclinable.

§ 106. C. The Participle of Agency ending in *-ndeh* is used as a Noun, denoting the doer of the action :—

جوینده مال هرگز قانع نمی شود 'The seeker after wealth is never satisfied'.

There is a second form of this Participle, ending in *-nd*, used chiefly as a Noun :—

پرنده 'A bird'.

چرند 'A grazing animal'.

N.B. Of this latter form is the Participle مانند 'resembling'.

§ 107. D. The Perfect Participle (إِسْم مَفْعُول) is used in several ways:—

(a) To form compound tenses of the Active Verb, and in the formation of the Passive Verb in all its parts:—

Perf. Act.	کُشته ام	'I have killed'.
P. Perf. Act.	کشته بودم	'I had killed'.
Perf. Subj. Act.	کشته باشد	'He may have killed'.
Passive Verb	کشته شدن	'To be killed'.

N.B. It must be remembered that the Perfect Participle has both an active and a passive signification, as may be required.

(b) As a 'Statival' Intransitive Participle (حَالِيَه), thus becoming a Predicative Adjective:—

نوشته بود	'It was written'.
شاید که پلنگ خفته باشد	'Perhaps the leopard may be <i>asleep</i> '.
خون ریخته بود	'Blood was <i>spilled</i> '.
همسایگان دویده آمدند	'The neighbours came <i>running</i> '.
اورا خفته افتاده یافتند	'They found him <i>lying asleep</i> '.

(c) As a 'Conjunctive' Participle (مَعْطُوف):—

این شنیده جواب داد که	'Having heard this, he replied'.
این گفته از برای سفر مرا زادو برگ بخشید	'Having said this, he gave me provisions for the journey'.

(d) As a Noun Substantive:—

خفته را خفته کی کند بیدار	'How can one sleeper wake another?'
از آن کرده پشیمان شد	'He repented him of that deed'.

(e) As an Adjective:—

از کار بسته میندیش	'Be not anxious about a work you have undertaken'.
دزد ناگرفته سلطان است	'An uncaught thief is a Sultān'.

(f) As an affix, in the formation of Compound Adjectives and Nouns:—

جهان دیده	'Experienced'.	جنگ آزموده	'Tried in war'.
صاحبزاده	'Of good birth—a noble'.		

N.B. Another less common form of the Perfect Participle, namely, that which results from the dropping of the final letter of the Infinitive without further change, is used (1) as a Noun, (2) as an Affix:—

- (1) As a Noun:—
گفت عالِم بگوش جان بشنو 'Listen to the words of a learned man
with the ear of the soul'.
- (2) As an Affix, to form Compound Adjectives:—
پاکزاد 'Nobly born'. سالخورده 'Advanced in years'.

USES OF THE VERB-STEM

§ 108. The Present (Incomplete) Stem is used—

(1) Connected with the Perfect (Complete) Stem by a conjunction to form Compound Nouns, as:—

جُست و گو 'Search'. گفت و گو 'Conversation'.

(2) Repeated to form Intensive Nouns, as:—

کاوکاو 'Close search'.

(3) Repeated but connected by the prohibitive مَم, as:—

کشمکش 'Tumult'. دارمدار 'Hesitation'.

(4) Two Stems connected by a Conjunction to form Nouns, as:—

پیچ و تاب 'Writhing'. گیر و دار 'Confusion'.

دار و کوب 'Pomp, pride'.

(5) Two Stems connected by *alif* (اِلفِ عَطْف), as:—

تکاپو 'Bustle, hurry'.

(6) An Adverb or Preposition followed by the Present Stem is used to form Nouns:—

پیشکش 'A present'. زیرانداز 'A hukka-carpet'.

(7) A Noun or Pronoun followed by the Present Stem is used to form Adjectives:—

آتش انگیز 'Fire-raising'. دل آزار 'Heart-tormenting'.

خود فروش 'Conceited'.

§ 109. The Perfect (Complete) Stem is used as follows:—

(1) Two Stems in apposition are used to form Nouns, as:—

آمد شد 'Traffic'. آمد رفت 'Traffic'.

(2) Two Stems connected by a Conjunction are used to form Nouns, as:—

داد و ستد 'Dealing'. گفت و شنود 'Conversation'.

(3) A Perfect Stem is used with a Present Stem either in apposition or connected by a Conjunction to form Nouns, as:—

جُست و گو or گو گفت گو 'Search'. گفت و گو or گو گفت گو 'Conversation'.

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